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THE  
LAW OF HISTORY.



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# THE LAW OF HISTORY

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# THE LAW OF HISTORY

BEING

*A SUPPLEMENT TO, AND COMPLEMENT OF,*

‘THE DIVINE FOOTSTEPS IN HUMAN HISTORY’

BY

DANIEL REID

AUTHOR OF ‘NATURAL SCIENCE, RELIGIOUS CREEDS, AND  
SCRIPTURE TRUTH; WHAT THEY TEACH CONCERNING  
THE MYSTERY OF GOD:’ AND OTHER WORKS



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# THE LAW OF HISTORY;

OR,

## THE TIMES APPOINTED.

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### INTRODUCTION.

IN the year 1849 my attention was first drawn to occurrences which appeared to suggest the possible existence of a law in human history by the operation of which its greater, if not also its minor, events were regulated both as to the time and the manner of their happening. This short treatise on the subject is the matured fruit, in an elaborately condensed form, of long experience combined with considerable research and study. My intention is to confine myself strictly to the production of evidence sufficient to demonstrate beyond doubt the fact of the existence, and the manner of the operation, of the law of history. I will carefully endeavour to avoid introducing extraneous matters, especially such as relate to the conflicting opinions that may be entertained by intelligent men concerning the teaching of history. I will do my utmost to hold the balance steadily, and without bias towards any existing policy

or party, or Church or nation. My only desire is to present, in this brief treatise, such a view of the facts of history as will enable my readers to decide for themselves whether I have failed or succeeded in establishing the existence of a law in history. And if in the estimation of any I have been successful in the accomplishment of my appointed task, they will be free to interpret the theory, and apply it to the existing circumstances of nations and Churches, in any way they may judge to be most expedient.

In so far as my personal connection with the subject is concerned, it has to be presented in two distinct and different aspects, although it is the operation of the same law that is the subject treated of all throughout. Prior to the year 1849, it was to me a law the existence of which was utterly unknown. Subsequently to the year 1849, it has been to me a law the existence of which I have believed to be probable, and evidences in support and confirmation of which I have expected and sought for in the events that have transpired between the year 1849 and the year 1874, inclusive. In the year 1862 I published a work on the subject bringing down the illustration of it to that year, but stating that my principal aim was to make its contents the means of testing the soundness of the theory through the corroboration or refutation which then impending and future events would supply. The testimony of history for twelve and a half years, between the years 1849 and 1862, satisfied my own mind of the existence of a law in history the possibility of which alone was presented to it in the year 1849. The book I published in the year 1862, entitled 'The Divine Footsteps in Human History,' was calculated to awaken in other minds similar sensa-

tions to those experienced by myself when the thought of the possibility of the existence of such a law was first suggested to me. And the events that have transpired between the years 1862 and 1874 may do for other minds that which the events of the preceding twelve years did for mine—confirm the fact of the existence of the law.

Except when dealing with the occurrences of history since the year 1862, I will not enter minutely into the subject. I will, however, produce sufficient testimony in support of the operation of this law, regulating the course of human history in its great outlines and prominent epochs, from the day of Abraham onward to the present year. But as I desire to present the subject in as brief a form as possible consistent with clearness and abundance of evidence, I will not enter into its detailed examination. If the course of history since the year 1862, combined with the contents of the book published in that year, fails to establish and confirm beyond doubt the fact of the existence and the operation of this law regulating the flow of events, no amount of detailed evidence gathered from the course of history in past ages could redeem the failure. It is not because I have not formed opinions of my own in relation to the perplexing questions which are agitating men's minds in the present day that I have determined to refrain from expressing any opinion on the present occasion ; but it is because I am solicitous to invite men of every shade of opinion to the calm and unprejudiced consideration of the subject, and also desirous to avoid writing anything which might repel even one from its impartial examination. I am, moreover, persuaded that unaided human power is insufficient for the performance of the

task involved in the solution of many of the problems which are at present agitating and perplexing men's minds. And further, that the demonstration of what is truth and what is error must and will proceed from a higher source of knowledge and a superior kind of mental power to those hitherto possessed by or accessible to man.

## SECTION I.

## THE TIMES OF HEBREW HISTORY.

I PROPOSE first to solicit the attention of my readers to those facts narrated in Scripture concerning Abraham and his more immediate descendants in the line of Isaac and Jacob. I adopt this course because the Scripture narrative of their history is the most authentic, and also the oldest, record possessed by the present generation of the early history of the human race. And I do so, further, because every existing form of religion in Europe traces its descent more or less directly from Abraham and his lineal descendants. The disciples of Christ and the followers of Mahomet equally acknowledge Abraham, however widely they differ from each other in many respects. The followers of Mahomet in Europe, Asia, and Africa, are divided into several sects. But it is not necessary on the present occasion to enter into a minute examination of their past history. The disciples of Christ are also divided into three large sections—those comprising the Greek Church, those comprising the Latin Church, and those comprising the Churches called Protestant. Of these three large sections of professing Christians, the Protestant is the most divided internally. But, for the purposes of the



present inquiry, it is sufficient to name the Lutheran, the Anglican, and the Presbyterian.

The religion of Abraham and his descendants was associated with the Israelites as a nation. The Greek Church is associated with the Russian Empire in the present day. The Latin Church is associated with many European States, including France, Austria, and Spain. But France bears the title of the eldest son of this Church. The Lutheran Church is associated with the recently united empire of Germany; the Anglican Church with the nation of England; and the Presbyterian Church with the nation of Scotland. If there be a law in history, its operation would of necessity be manifested first in the history of the nation of Israel. Further, if this law exists, from its very nature, as also the kind of things regulated by its operation, no lower origin can be claimed for it than that of its having been appointed by a supreme intelligence. The general testimony of Scripture in support of the fact that there is a great Disposer of all events transpiring in human history is very abundant. So also is the testimony in support of there being times and seasons appointed by Him. There is one passage of Scripture to quote which may suffice, as it contains information of remarkable clearness: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."<sup>1</sup>

This and similar statements of Scripture, however true in themselves, can scarcely be adduced as evidences in support of the existence of a law operating in history

<sup>1</sup> Acts, xvii. 26.

towards the fulfilment of God's determination of the times before appointed. To lay a sure foundation on which to erect the fabric of the existence of a law operating in history, two things are indispensable. The knowledge of one determined time before appointed must be acquired, combined with its actual fulfilment; and the law of history must be proved to have been in operation, regulating its evolution or development. There is one thing which seems to be involved in the fact of God's having determined the times before appointed—the exactness of the time at which any event before appointed has happened, or is to happen, has been determined. And this irrespective of the question as to whether there exists a subsidiary law, also in operation, producing additional evidence that God hath determined the times before appointed. According to Scripture, there was a time appointed for the exodus of the Israelites; and there was also a time appointed for the birth of Christ. The time appointed for the exodus of the Israelites is designated "the time of the promise which God had sworn to Abraham."<sup>1</sup> And the time appointed for the birth of Christ is designated "the fulness of the time when God sent forth His Son, made of a woman."<sup>2</sup>

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."<sup>3</sup> This period of four hundred and thirty years is apparently a divinely-appointed time, during which the children of Israel sojourned and dwelt in Egypt. The first thing to be ascertained is the beginning of this appointed time. Does the period of duration embrace the sojourning of the patriarchs before the going down

<sup>1</sup> Acts, vii. 17.

<sup>2</sup> Gal. iv. 4.

<sup>3</sup> Exod. xii. 40.

of Jacob and his family to Egypt, and the commencement of the dwelling of the children of Israel in Egypt ; or is it limited to the dwelling in Egypt ? The sojourning of the patriarchs commenced when, in obedience to God's command, Abraham departed from his country, and his kindred, and his father's house, he being then seventy-five years old.<sup>1</sup> But the dwelling of the children of Israel in Egypt did not begin until Jacob, the grandson of Abraham, was one hundred and thirty years old.<sup>2</sup> One thing is placed beyond doubt—the appointed time of four hundred and thirty years begins either with the sojourning of Abraham, or with the going down of Jacob and his family to dwell in Egypt. And although the statement quoted from Scripture could scarcely be regarded as conclusive taken by itself, yet it favours the view that the appointed time dates its commencement from the beginning of the sojourning of Abraham.

This view, however, is supported by another statement of Scripture : “ Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many ; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul.”<sup>3</sup> God's covenant with Abraham was made when his sojourning commenced, and the law was given immediately after the exodus ; so that the appointed time of four hundred and thirty years includes both the sojourning of the patriarchs before Jacob and his family went down to Egypt, and the dwelling of the children of Israel in Egypt thereafter. “ And

<sup>1</sup> Gen. xii. 4.<sup>2</sup> Gen. xlvii. 9.<sup>3</sup> Gal. iii. 16, 17.

it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt."<sup>1</sup> "Even the self-same day it came to pass." On the very day on which the time before appointed came to an end, the event determined came to pass, and it was no ordinary event.

When God commanded Abraham to leave his country, his kindred, and his father's house, He covenanted to make of him a great nation. He also determined the time of the sojourning of Abraham and his descendants. And at the end of the appointed time, four hundred and thirty years, even the self-same day, He brought up the children of Israel out of the land of Egypt. During the currency of this appointed time two distinct phases or aspects were evolved in the history of Abraham and his descendants—the one being their sojourn before Jacob and his family went down to Egypt, and the other being their dwelling thereafter in the land of Egypt. In connection with these two phases or aspects of early Hebrew history there is found the operation of a law by which the duration of each phase was regulated. Abraham was one hundred years old, and had therefore sojourned twenty-five years when Isaac was born. Isaac was sixty years old, and eighty-five years of the sojourning were accomplished when Esau and Jacob were born. And Jacob was one hundred and thirty years old when he and his family went down to Egypt, thus completing two hundred and fifteen years of sojourning, being exactly half the appointed time of four hundred and thirty years.

Was this division of the appointed time of four

<sup>1</sup> Exod. xii. 41.

hundred and thirty years into two equal periods, each identified with a distinct phase of early Hebrew history, designed? If this were a solitary instance of such an occurrence in early Hebrew history, it would be difficult to prove satisfactorily that it was designed. But there is another instance of a similar occurrence within the appointed time of four hundred and thirty years. The nation of Israel was brought into existence during the appointed time. Towards its close, a human leader of the nation was born, and duly trained for the performance of the work which was given him to do. Moses was eighty years old when the appointed time of four hundred and thirty years came to an end. Forty of these eighty years Moses spent in the court of Pharaoh, as the adopted son of Pharaoh's daughter. And the remaining forty years he was a stranger in the land of Midian. The history of the chosen leader was, like the history of the chosen nation, divided into two equal periods, each identified with a distinct phase of his life. He was full forty years old when he fled from Egypt to sojourn a stranger in the land of Midian. "And when forty years were expired, there appeared unto him in the wilderness of Mount Sinai an angel of the Lord in a flame of fire in a bush."<sup>1</sup> God manifested Himself first unto the individual man who was the chosen leader, and thereafter unto the chosen nation, of which Moses, the individual man, was the chosen leader.

If no occurrences were discoverable in subsequent human history similarly regulated by the operation of the law of two equal periods of time duration, the two specified, one national and the other individual,

<sup>1</sup> Acts, vii. 30.

would be stripped of much of their importance, even if viewed as having been designed. But if occurrences similarly regulated can be proved to have frequently happened in subsequent history, then the two specified become a sure foundation on which to build up, with the aid of the other occurrences similarly regulated, the superstructure by which the existence and the operation of a law in history are to be demonstrated. In every instance of occurrences similarly regulated, there will be furnished evidence of a time appointed ; for one of the characteristics of an appointed time, as proved in the life of Moses and by early Hebrew history, is its division into two equal periods of duration, each being identified with a distinct historical phase. Every such instance of occurrences similarly regulated that has happened in subsequent history, is an additional evidence of design, or determination of the times before appointed. And it is so whether the particular time appointed has been previously noted or not in the Scripture of truth. The accumulated testimony furnished by numerous occurrences similarly regulated in human history, will constitute a means of enlightenment to the minds of the present generation—enabling, perhaps, those who are so inclined to solve for themselves one or more of the difficult problems of the day.

The exodus was followed by forty years' sojourning in the wilderness, at the conclusion of which Moses, the ruler and deliverer of the nation of Israel, died and was succeeded by Joshua, under whose leadership the chosen nation obtained partial possession of the promised land. The next important epoch in Hebrew history was evolved in the days of the three kings of Israel—Saul, David, and Solomon—who reigned as sovereigns of an

united kingdom. Saul was rejected, and David was substituted for him. David reigned forty years, and was succeeded by his son Solomon, who also reigned forty years. The forty years of David's reign were, for the most part, years of war, by means of which the conquest of the promised territorial inheritance was completed. The war of conquest which commenced under Joshua was continued until the reign of David. The Israelites, after the exodus, had the tabernacle of witness in the wilderness, which they "brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David ; who found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built him an house."<sup>1</sup> The reign of Solomon was a peaceful reign of forty years. "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord."<sup>2</sup> It will be observed that the outlines of Hebrew history selected are in accordance with those narrated by the first Christian martyr, Stephen, in his defence before the Jewish Sanhedrim. And it is recorded in Scripture that Stephen was on that occasion "full of the Holy Ghost."

The only other epoch in Hebrew history to which Stephen alludes in his defence is the carrying away of the people into Babylon : "And I will carry you away beyond Babylon."<sup>3</sup> The two equal periods of forty years into which the life of Moses was divided, prior to his entering upon his work as the leader and deliverer

<sup>1</sup> Acts, vii. 44-47.

<sup>2</sup> 1 Kings, vi. 1.

<sup>3</sup> Acts, vii. 43.

of the chosen nation, were repeated in the duration of the reigns of David and Solomon, each being forty years. This brings to light an additional feature of the law of history. An appointed time repeats itself in history. The eighty years of the life of Moses divided into two periods of forty years each are repeated in the eighty years of the reigns of David and Solomon as kings of the united kingdom of Israel, each being a reign of forty years. The eighty years of the life of Moses were years of the deepest degradation to the nation of Israel. The eighty years of the reigns of David and Solomon were years during which the nation of Israel attained its highest state of exaltation in the past. By the rule I have imposed upon myself, I am prohibited from expressing any opinion as to whether or not there is any connection by way of analogy or otherwise between the ark built by Noah and the temple built by Solomon. But I am bound to notice the fact that it was in the four hundred and eightieth year of Noah's life that he began to build the ark. And it was also in the four hundred and eightieth year of the independent existence of Israel as a nation, which dated from the exodus under the leadership of Moses, that Solomon began to build the house of the Lord. All I contend for is, that this is an illustration, not of history repeating itself, but of a period of time in history repeating itself. Two examples are supplied of this additional feature or characteristic of the law of history. A period of time in the life of Noah is repeated in the history of Israel as a nation, from the date of the exodus until Solomon began to build the temple at Jerusalem. And a period of time in the life of Moses, the first ruler of the nation of Israel, is repeated in the reigns of David



and Solomon as kings of the united dominion of Israel. There were three periods of forty years each in the life of Moses, but only two of them were within the divinely-appointed time of four hundred and thirty years. Although Christ is the one seed of Abraham, yet Isaac was the first-born of this seed in human form. The exodus from Egypt, the completion of the conquest of the promised territorial inheritance, and the carrying away beyond Babylon, are the three leading events in Hebrew history, the beginning of which was the birth of Isaac. There was a time appointed, from the birth of Isaac until the carrying away beyond Babylon. And there was a time appointed for the duration of the captivity. "In the first year of his (Darius) reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." This Daniel was living when the desolations began, in the first year of the reign of Nebuchadnezzar, and he was one of the early captives. He was living when the kingdom of Babylon was overturned in the year B.C. 538, two years before the expiry of the appointed time of seventy years, the year B.C. 536. The beginning of the seventy years' desolation, and the first year of Nebuchadnezzar's sole reign as king of Babylon, was the year B.C. 606. There was a time appointed, beginning with the birth of Isaac and ending in the carrying away beyond Babylon. The birth of Isaac, the exodus from Egypt, Solomon's beginning to build the house of the Lord, and the carrying away beyond Babylon, are four principal epochs in Hebrew history.

<sup>1</sup> Dan. ix. 2.

Abraham had been sojourning twenty-five years when Isaac was born. So that the appointed time from the birth of Isaac until the exodus was four hundred and five years. It was in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt that Solomon began to build the house of the Lord. Not only were the four hundred and eighty years of Noah's life which had expired when he began to build the ark repeated in the national life of Israel, from the time of the exodus until Solomon began to build the house of the Lord; the hundred and twenty years during which Noah was occupied in building the ark were also repeated in the life of Moses. And the entire life of Moses was divided into three periods of forty years each. Three times the divinely-appointed time of four hundred and thirty years is a period of twelve hundred and ninety years. Four hundred and five years and four hundred and eighty years, or in all eight hundred and eighty-five years, elapsed from the birth of Isaac until Solomon began to build the house of the Lord. The appointed time of four hundred and five years from the birth of Isaac until the exodus from Egypt was repeated from the year of Solomon's beginning to build the temple, B.C. 1011, until the carrying away beyond Babylon in the year B.C. 606. And three times the divinely-appointed time of four hundred and thirty years, or twelve hundred and ninety years from the birth of Isaac in the year B.C. 1896, were finished at the date of the carrying away beyond Babylon, the year B.C. 606.

## SECTION II.

THE TIMES OF THE HISTORY OF THE GREAT IMAGE OF HUMAN  
DOMINION SEEN BY AND INTERPRETED TO NEBUCHADNEZZAR.

THE leading occurrences of Hebrew history are, in their times, closely identified with the subsequent occurrences of general human history in their times. The first of these in the order of time is the beginning of the sojourning of Abraham in the year B.C. 1921. Another is the birth of Isaac in the year B.C. 1896. A third is the finishing of the building of the temple at Jerusalem in the year B.C. 1004. A fourth is the last year of the existence of the united kingdom of Israel, the year B.C. 976. A fifth is the end of the kingdom of Judah, in the year B.C. 606, which was also the first year of the reign of Nebuchadnezzar, King of Babylon, and the beginning of the seventy years' desolation and carrying away of the people of the Jews beyond Babylon. A sixth is the termination of the seventy years' desolation, in the year B.C. 536, which was preceded by the fall of the kingdom of Babylon in the year B.C. 538. The promise given to Abraham was not limited to himself, or to the nation of which he was the father and founder. For in Abraham all the families and all the nations of the earth were to be blessed. The be-

ginning of the fulfilment of the promise given to Abraham was the birth of Isaac; and from thenceforward to the present day the promise has been in process of fulfilment. Its final and full accomplishment God hath determined; for all the families of mankind shall be blessed in Abraham, and all the nations of the earth shall be blessed both in Abraham and his seed, which is Christ. God hath also determined the times before appointed in connection with the gradual coming of the double blessing in human history. And although it is forbidden to me to say through which channels of a political or ecclesiastical kind it is likely to have come, I am free to trace the history of the times before appointed if I can, and show the stage of progress that has been reached. "I will make of thee a great nation" is one portion of the promise given to Abraham. The zenith of the greatness of the Hebrew nation in the past was attained during the reign of King Solomon. The last year of the existence of the united kingdom of Israel was the year immediately preceding the death of Solomon, consequent upon which the kingdom was rent in twain. From the birth of Isaac, in the year B.C. 1896, which was the beginning of the fulfilment of the promise given to Abraham, until one important portion of it had been fully accomplished, and declared to be so by the termination of the existence of the united kingdom of Israel in the year B.C. 976, there was an appointed time of 920 years.

A form of government having appropriate institutions associated with it is a blessing both to a nation and its families. Such a form of government was given to the nation of Israel after the exodus from

Egypt. Under its sway the nation made progress until the day of Samuel, the last of the Judges. In his day the people of Israel desired a king. The request was complied with. A monarchical form of government was instituted by divine appointment, and the first King of Israel was designated "the Lord's anointed." The incidents which accompanied this transaction are both interesting and instructive. Although the monarchical form of government was divinely appointed, it was not, in the circumstances, divinely approved. And the first king, although he was "the Lord's anointed," refused to subject himself to the influence of the divine Spirit. It is stated that the people in the act of desiring a king rejected God. The national government was by the act of the people divorced from the divine influence by which it had been guided from the time of the exodus until Saul became King of Israel. The important fact to be noted here is, that a form of government may be of divine appointment, and yet be destitute of divine approval. The reign of Saul ended most disastrously to himself. But God selected another man, David, who is described as being a man according to God's own heart. During his reign, the spirit of the King of Israel was in accord with the Spirit of God, although the nation's rejection of God remained uncanceled. The fact to be noted here is, that a good king was divinely appointed to reign over a nation which had rejected God. The spirit of the king was in accord with the Spirit of God; but the spirit of the nation was not in accord either with the Spirit of God or the spirit of the king.

There is another instance of a divinely-appointed

kingdom being founded, having a divinely-appointed king, but also destitute of divine approval. When the ten tribes of Israel revolted from Rehoboam, the son of Solomon, and made Jeroboam king, the house of Judah, with the tribe of Benjamin, was prepared to fight against Israel to bring the kingdom again to Rehoboam. But Shemaiah was sent unto them, saying, "Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house; for this thing is from me."<sup>1</sup> Although God hath determined the times before appointed in the history of nations, and also fixed the bounds of their habitation, the circumstances attending both the establishment of a monarchical form of government in the nation of Israel, and the subsequent rending of the kingdom in twain, appear to prove that things may happen at divinely-appointed times, which are not divinely approved. This fact should be kept in view, for it will extricate the subject under consideration from a serious difficulty by which it would be otherwise beset. Light is also furnished here concerning some things which are indispensable to the existence of good government in a nation. The spirit of the nation, the spirit of the government, whatever its form, and the Spirit of God, must all be in accord. And without any infringement of the rule I have laid down for my guidance, I may add, that in endeavouring to discover the times appointed in the history of nations, I am at the same time necessarily bringing to light the complicated processes by which good national government was to be enduringly established among the nations of the earth, through the perfect reconciliation of the spirit of government with the spirit

<sup>1</sup> 1 Kings, xii. 24.

of nations ; and the perfect reconciliation of both with the Spirit of God.

I believe I may say, without fear of contradiction, that Christ is the "Hope of Israel" or Christendom in this respect. He is "the Desire of all nations." He is the one Mediator between God and men, the great Reconciler of men to God, of man to man, and of nation to nation. I believe I may further say that mostly all intelligent Christians, of whatever sect or denomination, will concur in viewing Christ's first personal advent in a bodily form as the divinely-appointed precursor of His second personal advent in a spiritual form. By the adoption of these views human accessories can be dispensed with, and the whole interest of the subject under consideration be concentrated in the one person of Christ, as the all in all of human history, at least from the time of the birth of Isaac until the promised consummation begins to be made manifest at the appointed time, and the promise given to Abraham begins to be fulfilled in the experience of all the families and all the nations of the earth. The divergences in the opinions of men on every question of dogma or form cease to be of any account in presence of the personality of Christ, and the relation in which He stands to the entire human race. His rod of power as the great High Priest of the Christian religion is, like that of Aaron, destined to absorb, but at the same time to utilise for good, every other rod of power that is exercised among the nations of the earth. The rod of His power, if it destroys, does so, that something better may be substituted for that which is destroyed. The rod of His power has been and is shaking all nations, and their governments, and their institutions. But the only out-

come of this shaking is to be "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."<sup>1</sup>

The kingdom of Israel and the kingdom of Judah were both rejected in succession. Another divinely-appointed kingdom was set up, unto whose king, Nebuchadnezzar, God gave the power of its great dominion. But although divinely appointed, neither the kingdom nor its kings merited or received the divine approval. The kingdom of Babylon was also rejected, and for it there was substituted the kingdom of the Medes and Persians. This second kingdom was also rejected and supplanted by the dominion of Macedon or Greece. And at the time appointed the Roman republic was exalted to the seat of supremacy in the year B.C. 146. The last year of the existence of the Roman republic was the year B.C. 31. From thence an imperial form was given to the dominion. In the year A.D. 30 the foundation of a new dominion was laid in the city of Jerusalem. This dominion is alternatively called the Kingdom of God, and the Kingdom of Heaven. It is a kingdom not of this world, although destined at the appointed time to absorb within itself all the kingdoms of this world. It is a kingdom that cometh not with observation. But it is a kingdom that cometh within the hearts and minds of men, increasing in its invisible power over the nations of men, until its spirit is revealed as the spirit of supreme and universal dominion among the nations of the earth. From the year A.D. 30 until the year A.D. 313-14, the adherents of the new dominion, which is not of this world, were placed in a state of visible antagonism to the dominion of imperial

<sup>1</sup> Heb. xii. 27.



Rome. This state of visible antagonism was terminated in the latter year, and from thence the history of Christianity, as the religion of nations, begins.

The last of the two kingdoms between which the united monarchy of Israel was divided in the year B.C. 975, came to an end in the year B.C. 606, which was the first year of the reign of Nebuchadnezzar. The first year of the Roman empire was the year B.C. 30; and the first year of the dominion of Christ was the year A.D. 30. The visible union of the Roman empire with the dominion of Christ was effected by Constantine in the year A.D. 314. The Roman empire succeeded to the dominion of Babylon. And the dominion of Christ is the true kingdom of Israel. The two extremes of this manifestly important time in human history are the year B.C. 606 and the year A.D. 314. So that the period of its duration was 920 years. Is there evidence to prove that this time is one of "the times before appointed"? It possesses all the characteristics of an appointed time. It repeats an appointed time of Hebrew history, which began with the birth of Isaac in the year B.C. 1896, and ended with the last year of the existence of the united monarchy of Israel, the year B.C. 976. It is also a time which is divided into two equal periods of duration, each identified with a distinct aspect or phase in the history of one great image of human dominion. One aspect or phase was completely evolved between the first year of Nebuchadnezzar as king of the ascendant dominion of Babylon, the year B.C. 606, and the first year of the ascendant dominion of the Roman republic, the year B.C. 146. The other aspect or phase was evolved between the first year of the ascendant dominion of the Roman republic, the year B.C. 146, and

the first year of the ascendant dominion of Rome as a nominally Christian empire in the year A.D. 314.

This undoubtedly important time possesses a third characteristic of a time before appointed, or a divinely-appointed time. Its limits are defined in Scripture, not numerically in years, but descriptively as to occurrences. If the Scripture statement were not so clear and precise as to speak wholly for itself without the aid of any present human interpretation, I would refrain from employing it as evidence in the case. The portion of Scripture referred to is that which contains Daniel's narration to King Nebuchadnezzar of his forgotten dream, with its interpretation. Daniel said to Nebuchadnezzar: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay."<sup>1</sup> That which was developed during the time of 920 years from the day of Nebuchadnezzar until the day of Constantine was the unity in diversity of this great image. But the interpretation given in Scripture defines the two aspects or phases of this development during each of the two equal periods of 460 years into which the appointed time of 920 years was divided. This is the interpretation: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth

<sup>1</sup> Dan. ii. 31-33.

kingdom shall be as strong as iron.”<sup>1</sup> This interpretation and the occurrences of the first phase ending in the year B.C. 146, bear a strong resemblance to one another. Further: “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.”<sup>2</sup> It would be difficult to describe in language equally clear and terse, as the Scripture statement, the product of the workings of the second phase of the appointed time as it was developed at the close of the second 460 years in the year A.D. 314. “The iron” of the Roman empire and “the clay” of the dominion of Christ were mingled, but did not cleave one to another.

<sup>1</sup> Dan. ii. 37-40.

<sup>2</sup> Dan. ii. 43.

## SECTION III.

THE TIMES NOTED IN SCRIPTURE WITHIN WHICH THE DURATION OF THE  
EXISTENCE OF A DEGRADED AND DEGRADING KIND OF HUMAN  
GOVERNMENT WAS TO BE LIMITED.

NEBUCHADNEZZAR was declared to be "the head of gold," the first head of universal human dominion. According to Scripture, Christ is the new head of universal human dominion. Between the first year of Nebuchadnezzar's universal human dominion, the year B.C. 606, and the first year of the dominion of Christ, the year A.D. 30, the time interval was 636 years. This time of 636 years is so very important that it is repeated frequently after its first manifestation as an appointed time. The first year of Octavius as Emperor of Rome was the year B.C. 30. The time of 636 years from thence ended in the year A.D. 606. This year, A.D. 606, is generally accepted as the date of the beginning of the supremacy of the Pope of Rome. The advent of the political supremacy of the Emperor of Rome is the beginning, and the advent of the ecclesiastical supremacy of the Pope of Rome is the end, of this repeated time of 636 years. From the commencement of the Christian era, A.D. 0, until the holy city Jerusalem, where the dominion of Christ was founded in the year A.D. 30, began to be trodden under foot in the year A.D. 636 by

the power of the dominion founded by Mahomet, the appointed time of 636 years is repeated. The beginning of the dominion of Christ in the year A.D. 30, the beginning of the supremacy of the Pope of Rome in the year A.D. 606, and the beginning of the treading under foot of the holy city Jerusalem by the power of a Mahometan dominion in the year A.D. 636, are the occurrences which determine the end in each instance of the appointed time of 636 years. The Mahometan dominion appears to be excluded from the operation of the law of history, except to the extent of fixing the date when the holy city Jerusalem was subjected to its power, and the time of the duration of its being so trodden under foot.

From the year of the treading of the holy city Jerusalem under foot by the dominion of which Nebuchadnezzar was the head, the year B.C. 606, until the year of the treading under foot of the holy city Jerusalem by the dominion of which Mahomet was the founder, the year A.D. 636, the time interval was 1242 years. This time of 1242 years connects together two similar and important events which have transpired in human history. It has been twice repeated,—once from the advent of the Roman empire in the year B.C. 30, until the zenith of the Pope's civil and ecclesiastical supremacy was reached in the year A.D. 1212; and again, from the beginning of the Pope's supremacy in the year A.D. 606, until the memorable year in recent history, A.D. 1848. For some years previous to A.D. 1212 there was a serious conflict between the Pope of Rome and the King of England, the Pope contending for the establishment of his supremacy over England, and the King resisting, to maintain his independence. In the

year A.D. 1212, the Pope summoned the aid of the King of France in his struggle with the King of England, which brought about the surrender of the King of England and the recognition of the Pope's supremacy, the King agreeing to hold his kingdom of England and Ireland as a sovereign paying tribute to the Pope of Rome.

"And the holy city shall they tread under foot forty and two months."<sup>1</sup> My only object here is to fix the time of the end of this Scripture period of "forty and two months," if that be possible of accomplishment, with some degree of reliable accuracy. In juxtaposition with this time of "forty and two months," there is mention made of an apparently similar duration of time, but given in days—viz., "a thousand two hundred and threescore days."<sup>2</sup> If "forty and two months," and "a thousand two hundred and threescore days," are terms descriptive of a similar period as to actual duration—and this may be so, although one of them was to begin and end earlier than the other—then each month of the time will have to be reckoned as a month of thirty days, and consequently each year will have to be reckoned as a year of three hundred and sixty days. The next point is to determine the true signification of a day as here employed. By a very large number of commentators an opinion has been expressed favourable to the view that a day, as employed here, should be interpreted as representing a year of history. But it is desirable to have the authority of Scripture itself for adopting this mode of interpreting the actual duration of the time given. It is of vital importance that every link in the chain of events and times be made

<sup>1</sup> Rev. xi. 2.

<sup>2</sup> Rev. xi. 3.

irresistibly strong. And as the time now under consideration involves in its interpretation a momentous conclusion, it should be proved of sufficient strength to withstand the test to which it must undoubtedly be subjected.

There are two occurrences in Hebrew history—one at the beginning of the sojourning of the Israelites in the wilderness, and another during the captivity in Babylon—which seem to bear upon the point. The sending by Moses of twelve men, one of each tribe of Israel, to spy out the land of Canaan, was the first occurrence. It is stated that “they returned from searching of the land after forty days. And they brought up an evil report of the land which they had searched unto the children of Israel. And all the children of Israel murmured, and they said one to another, Let us make a captain, and let us return into Egypt.”<sup>1</sup> The conduct of the children of Israel on this occasion brought upon all the murmurers from twenty years old and upward a severe punishment. It was said unto them, “Your children shall wander in the wilderness forty years, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land (each day for a year), shall you bear your iniquities, even forty years.”<sup>2</sup> In this instance, the children of Israel bore their iniquities, each day of the forty days occupied in the searching of the land being appointed to represent a year of the forty years’ wandering in the wilderness. But in the second instance, which occurred in the experience of Ezekiel, each year of the iniquity, first of the house of Israel and then of the house of Judah, was laid upon him in the proportion of a day for a year.

<sup>1</sup> Num. xiii. 25, 32; xiv. 2, 4.

<sup>2</sup> Num. xiv. 33, 34.

It was said unto Ezekiel, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it : according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days : so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year."<sup>1</sup> It will be observed that the total number of days, representing a similar number of years, was four hundred and thirty. This was the duration of the appointed time of the sojourning of the children of Israel who dwelt in Egypt, four hundred and thirty years; at the expiration of which, even the self-same day, it came to pass, that all the hosts of the Lord went out from the land of Egypt. These facts connected with the two occurrences, one in the history of the nation of Israel immediately following the exodus, and the other in the individual experience of Ezekiel, but also identified with the history of Israel and Judah prior to the carrying away of the people beyond Babylon, appear to warrant the conclusion that each day of a Scripture time applicable to human history is appointed for a year, yet without excluding its application in actual days also. So that the "forty and two months," and the "thousand two hundred and threescore days," may each be authoritatively accepted as representing twelve hundred and sixty years of three hundred and sixty days each of history.

If this be so, the twelve hundred and sixty years of

<sup>1</sup> Ezek. iv. 4-6.



three hundred and sixty days each, are twelve hundred and forty-two ordinary years. This time, which has been found applicable no less than three times in the completed history of the past, is proved to be also a Scripture period of time. Its first application was to the treading down of the holy city Jerusalem, both in the year B.C. 606 and in the year A.D. 636. It is from the last date that the Scripture statement seems to warrant its fourth application ; for from the time the holy city was placed under the power of a Mahometan dominion it was to be trodden under foot "forty and two months," which period of time represents twelve hundred and forty-two ordinary years. This application of the time points to the future. It is no doubt the immediate future to which it points, the year A.D. 1878. But the very nearness of the end of the time, it might be supposed, should counsel the leaving of it alone until its appointed course had run out. I can assure my readers that I have not been prompted to or sustained in the performance of this kind of work either by an idle curiosity or a vain presumption. I have been constrained to count the cost of my undertaking by painful personal experiences over and over again. The study which has preceded the preparation of the present work, in its elaborately condensed form, has been spread over many years, and the mental labour has been severe. The enormous mass of facts with which I have had to deal, the continuous process of sifting and selecting to which I have had to subject them, and the apparent hopelessness, occasionally presented to my mind, of my being able to accomplish the task I had undertaken, either to my own satisfaction or to the advantage of others, exercised over me all

throughout a sufficiently deterring and humbling influence.

My aim has been to produce, if I could, a complete, and, if possible, at the same time a perfect work of its kind. It is a quarter of a century since I commenced the preparation of my first work, of which the proof of the existence of a law operating in history was a leading feature. It required twelve years thereafter to enable me to prepare 'The Divine Footsteps in Human History,' in the doing of which I was, at the time, under the necessity of using not a few events, the actual value of which as lights, others, looking at the subject for the first time, could not be expected to appreciate so fully as I could do from my then past experience. The conclusions to which I then came, and which are very fully stated in the book, can now be employed as a test, for they must have been either corroborated or contradicted in the interval. There was to be a time of great change, politically and ecclesiastically. Now, a season of suspended animation appears to have set in, in succession to those things which have recently been coming on the earth causing distress of nations with perplexity. The question put by the prophet must have been suggested to many a thoughtful mind in recent years, "What shall be the end of these things?"<sup>1</sup> It is worthy of observation that the reply which the prophet received related to the time of the end of these things. He was not informed as to "what" would be the end of these things, but he was informed as to *when* the end would be.

It may be truly said of the present day that there has been "a time of trouble such as never was since there was a nation," even to this same time. And it must

<sup>1</sup> Dan. xii. 8.

not be said that the greatest sufferers, whether nations or individuals, have been sinners beyond all others. "Many shall be purified, and made white, and tried" by the sufferings they have been called upon to endure. It is not the less true, however, that "the wicked shall do wickedly." To distinguish between those nations and individuals who have been subjected to suffering and trial, and to define which have profited thereby and which have not, is a forbidden thing. But to prove conclusively when this state of unprecedented peril may be expected to terminate, would be as commendable as it is desirable. It is impossible even to imagine the amount of tension which the minds of men have had to endure among all nations during recent years. An indefinite prolongation of a time of disappointments and vexations might enfeeble the minds of men, causing their spirits to fail them in the power of endurance. And what is better calculated to give courage and confidence than the knowledge of the fact that there are times before appointed, and that, probably, the end of these times appointed is near at hand. It is to the question *when*, and not "what," shall the end of these things be, that I have set myself to reply. And I am satisfied that, if I can furnish an authoritative reply thereto, I will confer some benefit on men now living, especially on those who are willing to understand.

It is an advantage that the Scripture statement which contains the announcement of the appointed time of "forty and two months," or 1242 years, is so entirely free from difficulty. If it be admitted that the "forty and two months" represent 1242 ordinary years of history, the proper application of the time becomes easy. "The holy city shall they tread under foot forty and two months,"

is the statement. Jerusalem has actually been trodden under foot by the power of a Mahometan dominion since the year A.D. 636, so that the time of the end of 1242 years is the year A.D. 1878. From beginning to end the spirit and the form of the dominion were to be unchanged. What they were in A.D. 636 they are in A.D. 1874, and will probably continue to be till A.D. 1878. The first application of this time of 1242 years in history actually connects together the beginning of the first and also of the last desolation of the holy city, the one in the year B.C. 606, and the other in the year A.D. 636. They are the two far-distant beginnings of its being trodden under foot. The two equal periods of 1242 years each, between the year B.C. 606 and the year A.D. 1878, constitute a period of time which would be represented in Scripture by twice forty and two months, or seven years. Nebuchadnezzar was the head of gold of the great image which typified the power of a kind of dominion in this world, which would continue from his day until the full power of another kind of dominion was ready to be revealed in the last time.

There is an incident in Nebuchadnezzar's life which, because of his being the head of gold of this great image, is instructive as to the time duration of a spirit and form of government of which brute force, and not reason, was to be the mainstay. I desire it to be understood that I limit, as I am bound to do, these remarks to the power of that dominion by which the holy city has been trodden under foot since the year A.D. 636. Nebuchadnezzar, as the head of gold, was degraded for seven times, or years, that he might thus be taught to "know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." This having happened

to him as the head of the great image of dominion, even if there were obstacles in the way of the satisfactory application both of the occurrence itself and the seven times or years connected with it to subsequent history, there could be no reasonable ground of objection to the view that they would be capable of being so applied when the full light of completed history was given. But there are no such obstacles. From the day of Nebuchadnezzar until the present day there has been preserved in existence a kind of human dominion which, in spirit and form, has much more of the nature of lower creatures than the nature of man in its composition. And according to the individual experience of Nebuchadnezzar, on whom was laid for seven years the iniquity of the great image (as was laid on Ezekiel for four hundred and thirty days the iniquity of the house of Israel and the house of Judah), this degradation was to come to an end at the time appointed.

If, as in Ezekiel's instance, each day of Nebuchadnezzar's individual degradation was appointed for a year of human history, then the entire period would be twice 1242 years, or 2484 years, beginning with the first year of his reign B.C. 606. The 2484 years from the year B.C. 606, when the holy city first began to be trodden under foot, and the 1242 years from the year A.D. 636, when the holy city last began to be trodden under foot, although entitled to be classed under the category of Scripture times, have each four run before they come to an end. Their date from a similar event in past although of unequal entire duration. The same year, A.D. 1878; or the time of 2484 years, 1878.

of 1242 years each—the entire 2484 years, and the last of the two equal periods of 1242 years each, being both distinct times separately noted in the Scripture of truth. If this were the only evidence that could be adduced in support of the reply given to the question, *When* shall the end of these things be? it might be found sufficient. But there is abundance of testimony in reserve, which will be produced in the sequel. And having indicated the limit in time within which the illustration of the subject is to be restricted, I will now return to a further examination of the times which have actually been accomplished.



## SECTION IV.

## THE TIMES OF THE HISTORY OF THE PAPACY.

It was in the 480th year of Noah's life that he began to build the ark. It was in the 480th year of the existence of Israel as an independent nation that Solomon began to build the house of the Lord. And it was in the 480th year of the life of Christ in human form, the year A.D. 476, that the Roman empire was cast down. These three things may or may not be identified with one another—this is a question which must be left to each reader to decide for himself. But that the time of 480 years was evolved in an important connection during antediluvian history—that it was similarly evolved in Hebrew history, and also in Christian history,—are facts that cannot be controverted. Was the removal of the Roman empire a necessary precursor to the deepening of the foundations of the dominion of Christ among the nations of the earth? Was this, the first national embodiment of Christianity, overturned because the Lord could not appear in it in glory? And were new national embodiments to be built up in process of time in which the Lord both could and would appear in glory? Whatever the answer history may in the end give to any or all of

these questions, one thing is certain—the time of the fall of the Roman empire was regulated by the operation of the law of history.

The first successor of the Emperor after the fall of the empire was the Pope. And from the first year of his acknowledged supremacy in the year A.D. 606, he has maintained himself as a spiritual potentate until the present day. Perhaps at no previous epoch in the history of the Papacy was the Pope as the head of the Church more sincerely honoured and more implicitly obeyed by his adherents than the existing occupant of the Roman See has been, especially since his deprivation of temporal power. Is the religion of Rome the great power by which the world is destined to be regenerated, its nations made prosperous, its peoples made good and happy, and its miseries gradually ameliorated unto extinction? History in its onward flow is alone competent to provide an answer to this question. Rome has, however, a past history great in many respects; and it will be clearly shown that this past history has had its times before appointed. That the Papacy has been established by divine appointment is undoubted. Whether it has in addition, by the manner in which it has exercised its power in the world, merited and received the divine approval, is a question which every reader, whether Roman Catholic or Protestant, must be left to answer for himself. Truth and right are soon to begin to prevail among the nations of the earth; and wherever they are found to have taken deepest root, either in States or Churches, the coming harvest of good will be the most abundant.

The power of Rome, first in the form of a republic, and finally in the form of an empire, succeeded to the



dominion of which Nebuchadnezzar was "the head of gold." The Roman empire fell ; and the Pope of Rome thereafter, in the year A.D. 606, began to be recognised as the visible head of a spiritual dominion which, in course of time, became coextensive geographically with the empire of Rome in the West. From the first year of Nebuchadnezzar's supremacy, both political and religious, the year B.C. 606, until the first year of the Pope's religious supremacy, the year A.D. 606, the time interval was 1212 years. From the beginning of the Christian era, until the Pope's political and religious supremacy over the nations was proved and acknowledged in the year A.D. 1212, this time of 1212 years was repeated. And as previously mentioned, the king and kingdom of England were prominently mixed up with the transactions at the end of the time. In the year A.D. 636, the holy city began to be trodden under foot by the power of a Mahometan dominion. At the end of the time of 1212 years from thence, there occurred the commotions of the memorable year A.D. 1848, the direct effect of which upon the power that has possession of the holy city, will be alluded to in the sequel. Of these three applications of the time of 1212 years to leading and connected events in history, the first two possess the additional characteristic of being divided into equal periods of 606 years each. From the year B.C. 606, until the beginning of the Christian era, is one period of 606 years. From the beginning of the Christian era until the year A.D. 606, is another period of 606 years. And each period has a distinct phase of its own. The last of the two periods ending in the year A.D. 606, witnessed the rise of the spiritual supremacy of the Pope. And the next 606 years, from the year

A.D. 606 unto the year A.D. 1212, witnessed the rise of the political as well as the spiritual supremacy of the Pope of Rome.

The times of the Papacy are links connecting ancient with modern history in a remarkable manner. The time, from the birth of Isaac in the year B.C. 1896, until the end of the kingdom of Judah, and the first year of Nebuchadnezzar's reign, B.C. 606, was 1290 years. And this period was three times the appointed time of the sojourning of the children of Israel, who dwelt in Egypt. This appointed time of 430 years was divided into two equal periods of 215 years each. The time of 606 years from the beginning of the Christian era was divided into two equal periods of 303 years; the first ending in the year A.D. 303, with the commencement of the last persecution of Christians under the Roman empire; and the second ending in the year A.D. 606, in the beginning of the supremacy of the Pope of Rome. Each period had a distinct phase of its own, the first being one of oppression by power, and the second being one of rising to the possession of supreme power. From the year B.C. 606, until the year A.D. 1212, the time interval was 1818 years, or three times 606 years. The time of 606 years appears to occupy the same relation to the history of Christianity in its beginning and early stages that the time of 430 years does to Hebrew history. The 1290 years of Hebrew history, although they are three times 430 years, are only one time. But the 1818 years are not only one time from the year B.C. 606 unto the year A.D. 1212, but within the one time there are three periods of 606 years each, following each other in close succession.

These three consecutive periods of 606 years each are

—the first, from B.C. 606 until the beginning of the Christian era; the second, from the beginning of the Christian era until the year A.D. 606; and the third, from the year A.D. 606 until the year A.D. 1212. But in addition to these three distinct periods of equal duration following each other in close succession, the time of 1818 years is divided into two equal periods of 909 years each. These two periods had each a distinct phase of its own. From the day of Nebuchadnezzar until the Emperor Diocletian issued the last persecuting decree under the Roman empire, in the year A.D. 303, Hebrews first, and Christians thereafter, were exposed to violent persecution. When the Diocletian persecution of Christians came to an end in the year A.D. 313-14, the tide was turned, and the visible head of the Christian Church became politically and ecclesiastically supreme in the year A.D. 1212. The appointed time of 636 years was repeated from thence, and fills up the interval between the year A.D. 1212, and the year A.D. 1848. The first application of the time of 636 years was from the beginning of Nebuchadnezzar's reign in the year B.C. 606, until the beginning of the dominion of Christ in the year A.D. 30. Its fourth and last application in its entirety, is from the beginning of the Pope's civil and ecclesiastical supremacy exercised to its utmost limit over the nations in the year A.D. 1212 until the year A.D. 1848. The first application of the time of 1818 years, was from the year B.C. 606 until the year A.D. 1212. And it is repeated in the history of the dominion of Christ from the year A.D. 30 until the year A.D. 1848.

In its first application to history, the time of 1818 years was, among other things, divided into two equal

periods of 909 years each. In its last application to history, in its entirety, the time of 636 years has been divided into two equal periods of duration, each having a distinct phase of its own. For from the zenith of the Pope's civil and ecclesiastical supremacy in the year A.D. 1212, until the first year of the existence in Germany of a civil and ecclesiastical power directly antagonistic to the supremacy of the Pope, the year A.D. 1530, the time duration was 318 years. And from thence until the year A.D. 1848 was the remaining 318 years. But the times of the Papacy are intertwined in a most remarkable manner. The last of the two periods of 318 years is still further subdivided into two periods of equal duration. The English Revolution of the year A.D. 1689 ended the reign of a dynasty which leaned more to the Papacy than to the system called Protestant. An adherent of the Papacy was thereafter declared to be disqualified to occupy the throne of the united monarchy of England and Scotland. So that the antagonism between the Papacy and some of the German principalities which was originated by the protest of the year A.D. 1529 was intensified and still more embittered by the things which happened as consequences of the English Revolution of the year A.D. 1689. In the year A.D. 1530 a new phase of European history seriously affecting the civil and ecclesiastical supremacy of the Pope was opened up. And in the year A.D. 1689, 159 years thereafter, a yet wider breach was completed in England, which at the end of the remaining 159 years, in the year A.D. 1848, was not in the least diminished.

These times of the Papacy are undoubtedly very remarkable, and beyond all question they must be intended to be very instructive. They link together

the history of Judah, Babylon, and Rome, ancient and modern, and most important events both in the general history of that which is called Protestantism, and the particular history of the Lutheran, Anglican, and Presbyterian forms of religion in modern times. They prove conclusively, that to the Papacy has been given not only a high, but a preponderating sphere of influence, both politically and ecclesiastically, in human history. Such a complicated, yet methodical, arrangement of the times of its history enhances the importance of the position which has been assigned to it even by Him who hath determined the times before appointed. The reason which prevails with me to the extent of imposing silence concerning the teaching of these truly remarkable times of the Papacy cannot be urged with equal weight as a motive to influence others. Very opposite and conflicting opinions may be conscientiously formed in the present state of human enlightenment as to the actual teaching of these times. Perhaps the discussion of the subject by men properly qualified in all respects to undertake it might be a benefit. But I have no expectation that controversy on the point conducted in a partisan spirit will be at all beneficial. And this is probably of the less consequence, if it be true that the time is so near at hand when the promise that "at evening time it shall be light" is to be realised. The times of England apart, and of Great Britain and Ireland united, now to be treated of, may be found not less interesting and instructive than those of the Papacy. And most probably the times of the general winding-up thereafter to be dealt with may be regarded by some as the most interesting and instructive of all.

## SECTION V.

## THE TIMES OF ENGLISH HISTORY.

AT the beginning of the history of the ecclesiastical supremacy of the Pope of Rome, the bounds of the future habitation of the existing home dominion of the United Kingdom of Great Britain and Ireland were, no doubt, determined. The appointed home territory of the kingdom was then inhabited by poor, powerless, and untutored barbarians ; and there were many kings or heads of principalities in England, Scotland, and Ireland. When the united political and ecclesiastical supremacy of the Pope over the nations was revealed, England had been for some centuries an united kingdom, but had, in the interval, been subjected to invasion and conquest by William, Duke of Normandy, who founded a new dynasty of kings in England. In the year A.D. 596, the occupant of the Roman See despatched a mission to England, to commence the conversion of the people to the Christian religion. Augustine and the monks who accompanied him landed in Kent ; and in the year A.D. 598, Augustine was constituted the first Archbishop of Canterbury. This was the beginning of the permanent establishment of Christianity in England. It was in the 600th year of Noah's life that

he entered into the ark which he had prepared, and in which the seed of the natural life of man was preserved from utter destruction. It was in the 600th year of the life of Christ in human form that the mission which was instrumental in sowing the seed of Christian life in England set out from Rome, the year A.D. 596.

The kingdom of Babylon came to an end in the year B.C. 538, and the seventy years' captivity of the Jews terminated in the year B.C. 536. The first year of the dominion of Christ was the year A.D. 30. The mission to bring England under the influence of the dominion of Christ departed from Rome in the year A.D. 596. And through the instrumentality of the mission the ecclesiastical system of England was founded in Canterbury in the year A.D. 598. Between the year B.C. 536 and the year A.D. 30, the time interval was 566 years; and between the year A.D. 30 and the year A.D. 596, the time interval was also 566 years. Between the year B.C. 538 and the year A.D. 30, the time interval was 568 years; and between the year A.D. 30 and the year A.D. 598, the time interval was also 568 years. Further, the last persecution of Christians under the Roman empire, which lasted for ten years, terminated in the year A.D. 313. And the year A.D. 314 was the first year of the history of human dominion visibly allied with the religion of Christ. Between the year A.D. 30 and the year A.D. 313, the time interval was 283 years; and between the year A.D. 313 and the year A.D. 596, the time interval was also 283 years. Between the year A.D. 30 and the year A.D. 314, the time interval was 284 years; and between the year A.D. 314 and the year A.D. 598, the time interval was also 284 years.

In the year A.D. 1212, the occupant of the Roman See, as the supreme head, politically and ecclesiastically, of the nations of Christendom, discharged his last remaining thunderbolt in his struggle with the King of England. In the month of May in the year A.D. 1213, the King of England made his formal submission to the See of Rome, agreeing to exercise the power of his kingdom as a tributary of the Pope, and consenting to pay annually 700 merks for England and 300 for Ireland. In the year A.D. 1828, the kingdom, having previously become the United Kingdom of Great Britain and Ireland, entered upon a series of innovations in its laws and institutions sanctioned by parliamentary enactment. The first of the series of innovations was the repeal of the Test and Corporation Acts, and the last is the act abolishing patronage in the Church of Scotland, passed in the present year, A.D. 1874. Between the year A.D. 596 and the year A.D. 1212, the time interval was 616 years; and between the year A.D. 1212 and the year A.D. 1828, the time interval was also 616 years. Between the year A.D. 598 and the year A.D. 1213, the time interval was 615 years; and between the year A.D. 1213 and the year A.D. 1828, the time interval was also 615 years. When Christ said unto the Jews, "Destroy this temple, and in three days I will raise it up," they replied, saying, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" It is added, "But He spake of the temple of His body."<sup>1</sup> Between the first of the series of innovations in the laws and institutions of Great Britain and Ireland in the year A.D. 1828, and the last, accomplished in

<sup>1</sup> John, ii. 19, 20.



the year A.D. 1874, the time interval was also forty and six years.

The first year of the reign of Nebuchadnezzar, and also of the establishment of the universal dominion of the kingdom of Babylon, was the year B.C. 606. The end of the existence of "the great image" of which Nebuchadnezzar was "the head of gold," in the first phases of its development, was witnessed in the fall of the Roman empire in western Europe in the year A.D. 476. The first year of the reign of Queen Elizabeth of England, and also of the final establishment of the Protestant Anglican Church in alliance with the State, was the year A.D. 1558. Between the year B.C. 606 and the year A.D. 476, the time interval was 1082 years; and between the year A.D. 476 and the year A.D. 1558 the time interval was also 1082 years. The last year of the existence of the united monarchy of Judah and Israel was the year B.C. 976. The first year of the harmonious existence of the Roman empire and the Christian Church in one dominion was the year A.D. 314. And the first year of the united Protestant Christian monarchy of England and Scotland was the year A.D. 1604. Between the year B.C. 976 and the year A.D. 314, the time interval was 1290 years; and between the year A.D. 314 and the year A.D. 1604, the time interval was also 1290 years. Between the birth of Isaac in the year B.C. 1896, and the end of the kingdom of Judah in the year B.C. 606, the time interval was 1290 years. So that in each of the two periods of equal duration from the last year of the existence of the united monarchy of Judah and Israel to the first year of the existence of the united monarchy of England and Scotland, an appointed time of Hebrew history was repeated.

The advent of Christ in a human form was in the year B.C. 4. The first year of the reign of Charlemagne, as emperor of a European dominion raised up in succession to the fallen Roman empire, was the year A.D. 800. And the first year of the united monarchy of England and Scotland was the year A.D. 1604. Between the year B.C. 4 and the year A.D. 800, the time interval was 804 years ; and between the year A.D. 800 and the year A.D. 1604, the time interval was also 804 years.

## SECTION VI.

THE TIMES OF THE PROPHESYING OF THE TWO WITNESSES IN  
CHRISTIAN HISTORY. . 3

BEFORE the occurrence of the commotions in Europe of the year A.D. 1848, the united monarchy of England and Scotland had become the United Kingdom of Great Britain and Ireland ; the empire founded in the year A.D. 800 had ceased to exist ; and the old dynasty of kings had been twice cast down in France in its Bourbon branch. The first result of the European earthquake was the overturn of the Orleanist branch of the French monarchy. The commotions began in Paris on 22d February 1848, and on the 24th February the King, Louis Philippe, abdicated and fled. This was the beginning of the end of the thousand two hundred and threescore days, or 1242 ordinary years, which dated from the year A.D. 606, and during which God's "two witnesses were to prophesy clothed in sackcloth."<sup>1</sup> It is not necessary here, any more than it was in the case of the forty and two months during which the holy city was to be trodden under foot, to enter into any interpretation of the meaning of the two witnesses prophesying clothed in sackcloth ; for intelligent readers

<sup>1</sup> Rev. xi. 3.

will be able to do this for themselves, each according to his light. The principal thing to be correctly ascertained is the end of the twice-repeated Scripture time in each of its two aspects. The evidence points to the year A.D. 1848, as the time of the end of the 1242 ordinary years during which the two witnesses were to prophesy clothed in sackcloth. And it further points to the year A.D. 1878 as the time of the end of the 1242 ordinary years during which the holy city was to be trodden under foot. Between the accomplished time of the end, the year A.D. 1848, and the indicated time of the end, the year A.D. 1878, the time interval is thirty years.

In reply to the inquiry, "What shall be the end of these things?" the prophet was informed *when* the end of these things would be. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."<sup>1</sup> There is no doubt whatever that the accurate ascertainment and defining of the times appointed will give light, enabling men to form reliable opinions, first, as to the meaning of the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate; second, of the two witnesses prophesying clothed in sackcloth; and third, of the treading of the holy city under foot. But it is not by any means essential to the correct ascertainment of the times appointed that a reliable interpretation of all these three things be given. The beginning of the treading of the holy city under foot in the year A.D. 636 was so prominent an event in past history that the date of the beginning of the Scrip-

<sup>1</sup> Dan. xii. 11.

ture time of 1242 ordinary years, which is represented by the forty and two months, can be fixed with an almost absolute certainty. The end of the two witnesses prophesying clothed in sackcloth in the year A.D. 1848, is so abundantly confirmed by the earthquake of that year, that the beginning of the other application of the Scripture time of 1242 ordinary years represented by the thousand two hundred and threescore days can also be fixed with an almost absolute certainty. The interpretation of the meaning of the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate can also be dispensed with, seeing that the times appointed which are noted in Scripture can be ascertained and defined without it.

Between the year A.D. 1848, the accomplished end of the thousand two hundred and threescore days, or 1242 ordinary years, during which the two witnesses were to prophesy clothed in sackcloth, and the year A.D. 1878, the indicated end of the forty and two months, or 1242 ordinary years, during which the holy city was to be trodden under foot, the time interval is thirty years. The one thousand two hundred and ninety days cover both the thirty years at the beginning, from A.D. 606 to A.D. 636, and the forty and two months, or 1242 ordinary years, of the treading of the holy city under foot from A.D. 636. And they also cover the thousand two hundred and threescore days, or 1242 ordinary years, during which the two witnesses were to prophesy clothed in sackcloth, ending in the year A.D. 1848, and the thirty years intervening between the accomplished end in the year A.D. 1848, and the indicated end in the year A.D. 1878. The days or the years of the time of great trouble to nations at the

time of the end were to be shortened. And the extent to which they have been so abridged is the difference between 1260 ordinary years and 1260 years of 360 days each, which is eighteen years. The time of Hebrew history, 1290 years, from the birth of Isaac in the year B.C. 1896 until the end of the kingdom of Judah in the year B.C. 606, will be fully repeated in the time of Christian history, which is noted in Scripture as a thousand two hundred and ninety days, and which consists of 1260 years of 360 days each, and 30 ordinary years,—in all, 1272 ordinary years from the year A.D. 606 to the year A.D. 1878.

The events connected with the beginning of the end of the 1242 ordinary years during which the two witnesses were to prophesy clothed in sackcloth, commenced in France on 22d February 1848. The time interval between the beginning of the accomplished end in the year A.D. 1848 and the beginning of the indicated end in the year A.D. 1878, being thirty ordinary years, the day pointed to as the beginning of the indicated end is the 22d February 1878. When the two witnesses had finished their testimony, war was to be made against them, and they were to be overcome and killed. Their dead bodies were to lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The interpretation of any portion of these statements can be dispensed with, although allusion has to be made to them in the endeavour to fix the time of the conflict which ended in the slaying of the two witnesses, along with the time of their death and the time of their resurrection. It was clearly both a spiritual war and a spiritual death, to be followed by a spiritual resurrection.

"And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves."<sup>1</sup> Of a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, it is said in Scripture, "These are they which came out of great tribulation."<sup>2</sup> "After three days and an half," the dead bodies of the two witnesses, which they of a great multitude saw and would not suffer to be put in graves, are to be resuscitated by the Spirit of life from God entering into them.<sup>3</sup>

According to the mode of interpretation laid down in Scripture, these "three days and an half" represent "three years and an half," or 1260 days of history. The event indicated is one over which man can exercise no control of any kind. It is the Spirit of life from God, who is to manifest His power and glory by reanimating the dead bodies of the two witnesses which had been seen in the street of the great city for 1260 days previously. And however widespread the knowledge of the day appointed for such an occurrence may be, it is to be of such a nature that not even the entire human race combined could by any possibility either hinder or facilitate its accomplishment. The beginning of the time of the Spirit of life from God entering into the dead bodies of the two witnesses, appears to be the beginning of the time of the end of the 1272 years from the year A.D. 606, and also of the thirty years from 22d February 1848. If this be so, evidence of the beginning of the time during which the dead bodies of the two witnesses are to be seen in the street of the great city should have commenced to be fur-

<sup>1</sup> Rev. xi. 9.

<sup>2</sup> Rev. vii. 14.

<sup>3</sup> Rev. xi. 11.

nished 1260 days prior to the 22d February 1878, or on the 11th September 1874. For between the 11th September 1874 and the 22d February 1878, the time interval will be 1260 days. This is one way of fixing the commencement of a time, reckoning backward from an indicated date otherwise ascertained. It will, however, be also fixed as the commencement of a time, reckoning forward from the known, because accomplished, past. Whatever may be the true application of the figurative expression "the dead bodies" of the two witnesses, the conclusion pointed at is, that they began to be seen on the 11th September 1874 by them of the people, and kindreds, and tongues, and nations, who shall not suffer them to be interred or buried out of sight until the 22d February 1878, when something is to happen in relation to them which, according to the Scripture description of it, is to be the entering into them of "the Spirit of life from God."



## SECTION VII.

THE TIMES OF GENERAL HUMAN HISTORY HAVING THEIR TERMINATION  
BETWEEN THE YEARS A.D. 1849 AND A.D. 1874 INCLUSIVE.

1. THE earthquake in continental Europe of the year A.D. 1848 was preceded by one in Great Britain in the year A.D. 1843. I must here observe that in some critical notices of 'The Divine Footsteps in Human History' the idea of exalting the general history of the Church of Scotland, and in particular the event of its disruption on 18th May 1843, to a prominent position in the book, was alluded to as a weakness, it being alleged that neither in position nor population was the nation of Scotland entitled to bulk so largely in a treatise dealing with general human history. I merely state the fact without discussing it, leaving it to the reader to judge from the sequel between the critics and me. One of the conclusions to which I came in the year A.D. 1850 was, that the Scotch Church disruption of 18th May 1843 was the beginning of the unfolding of the flying scroll, which, having its commencement in Great Britain, had overtaken Europe, and would at the time appointed pour out its vial of wrath in connection with the Turkish empire. The power of Russia was also indicated to be the power whose

aggressive assault the Turkish empire would be subjected to. As there was a time interval of five years between the earthquake caused in Britain by the Scotch Church disruption in the year A.D. 1843, and the earthquake which shook continental Europe in the year A.D. 1848, it was calculated that at the end of other five years from the year A.D. 1848, in the year A.D. 1853, the process of shaking would overtake the Turkish empire. All this is contained at greater length in the first work which I published in the year A.D. 1850, nearly three years before the occurrences in the East which subsequently verified this anticipatory application of the law of history.

The first heavings of the earthquake of the year A.D. 1848 were experienced in the French capital, and they brought about the abdication and flight of the King. The disturbing vibrations of this earthquake were subsequently experienced in the Austrian capital, and brought about the flight of the Emperor on 18th May 1848. The Emperor of Austria returned to his capital on 12th August 1848, but fled therefrom again on 7th October 1848, and finally abdicated in favour of his nephew, the present Emperor, on 2d December 1848. These are the principal occurrences which happened to the reigning sovereigns of France and Austria because of the earthquake of the year A.D. 1848. On 24th February, the French King signed his abdication, and fled from his capital. He died in exile. On 18th May, the Emperor of Austria also fled from his capital without abdicating, and returned to it again on 12th August. These three occurrences, separated only by intervals of days, appear to have been regulated by the operation of the law of history; for between the 24th February and

the 18th May, the time interval was 86 days; and between the 18th May and the 12th August, the time interval was also 86 days. The 18th May 1848, is in this way pointed to as one principal central day or turning-point of occurrences brought about by the earthquake in continental Europe of the year A.D. 1848. Before proceeding further it may be as well to finish the occurrences connected with the then Emperor of Austria. He returned to his capital after his first flight from it on 12th August; he fled from it a second time on 7th October; and he abdicated in favour of his nephew on the 2d December. These occurrences also appear to have been regulated by the operation of the law of history; for between the 12th August and the 7th October, the time interval was 56 days; and between the 7th October, and the 2d December, the time interval was also 56 days.

Early in the year A.D. 1853, Prince Mentschikoff, a special Russian envoy, arrived at the Turkish capital. After several weeks were spent in fruitless negotiations, a diplomatic rupture was accomplished between Russia and Turkey on 18th May 1853, the final issue of which was the Crimean war; the combatants in which, ranged on the side of Turkey against Russia, being Britain, France, and Sardinia. So far back, therefore, as the 18th May 1853, an anticipatory calculation, based on the law of history, was verified. For between 18th May 1843, and the 18th May 1848, the time interval was five years; and between the 18th May 1848, and the 18th May 1853, the time interval was also five years. I had this, along with other evidences of a similar kind, in my possession when I wrote 'The Divine Footsteps in Human History;' and because

of this I felt no hesitation in giving to the Scotch Churches in that work the place of importance to which I believed them to be entitled both in the then past and the then future of human history. Scotch Church history, from the beginning of the eighteenth century down to the year A.D. 1843, is the history principally of secession, expulsion, and disruption. Prior to the year A.D. 1862, and subsequent to the year A.D. 1843, one or two ecclesiastical reunions had been effected ; but in the year A.D. 1862 there were in existence three distinct denominations of Presbyterians who had separated at different times from the Established Church of Scotland. The first, in the order of time, was the Reformed Presbyterian, which dates from the time of the revolution that dethroned the Stuart dynasty ; the next was the United Presbyterian, originally the Secession and the Relief, dating from the middle of the eighteenth century ; and the third was the Free Church, which dates from the disruption of 18th May 1843.

2. It was stated in the work published in the year A.D. 1850, that the influence of the earthquake which was first experienced in Great Britain, producing the disruption of the Church of Scotland on the 18th May 1843, after shaking the nations of Europe in the year A.D. 1848, would overtake the Turkish dominion in the year A.D. 1853, and thereafter begin to be felt again in Great Britain in the year A.D. 1863, if the alleged law of history continued to operate. At page 354 of 'The Divine Footsteps in Human History,' the following statement will be found, viz. : "It is absolutely indispensable to confirm and corroborate, in the strongest manner, the certainty and the accuracy of those con-

clusions which relate to the ecclesiastical changes now impending, and speedily to be experienced by the people of Great Britain and Ireland." Further, at page 376 of the same work, the following statement will be found, viz.: "The length of the gate is the whole space of time allotted for the work of preparation before entering upon the final era of ecclesiastical reformation and regeneration in the united British empire. It commenced in the year 563, and does not consequently terminate till the year 1863. From the permanent introduction of Christianity into Scotland, the destined field of ecclesiastical conflict in connection with the now united empire, until the climax of Rome's ascendancy over England (1213), there is a measurement of 650 years. Whether or not the termination of the remaining 650 years, in the year 1863, will witness the close of Britain's outer-court ecclesiastical history, a very brief interval will determine."

The year A.D. 1863 has come, and it is past. It witnessed the occurrence of two things—one the opening of negotiations for the ecclesiastical union of the Free, the United Presbyterian, and the Reformed Presbyterian Churches in Scotland. The Free Church Assembly of the year A.D. 1863 passed a unanimous resolution in favour of opening these negotiations; the Reformed Presbyterian Synod concurred; but the United Presbyterian Synod could not express any opinion until its meeting in May 1864, when it also concurred. In the same year A.D. 1863, after a long silence, the question of the disestablishment and disendowment of the Irish Church was revived for discussion in the British House of Commons. After an interval of five years from the year A.D. 1863, in the

year A.D. 1868, the Irish Church question had ripened for settlement, and the House of Commons passed a series of resolutions involving and resulting in the disestablishment and disendowment of the Irish Church. The country was appealed to in November 1868, by means of a general election of members to a new parliament ; and in the year A.D. 1869, the newly-elected parliament passed the Act which disestablished and disendowed the Irish Church. In the same years, A.D. 1868 and A.D. 1869, the discussions on the subject of ecclesiastical union brought about a crisis in the negotiations, the opposition to the proposal having manifested considerable strength in the Free Church. In the year A.D. 1873, the strongest Government which had administered the affairs of Britain for many years had its power broken, having been defeated in the House of Commons on another ecclesiastical question—the Irish University Bill. In the same year, the negotiations for union were brought to a close in the Free Church Assembly, the only fruit of the ten years' controversy being the adoption of an Act, providing that the ministers and probationers of each of the negotiating Churches should be eligible to receive a call from a congregation in communion with any one of the other two.

In the year A.D. 1874, the newly-elected parliament passed an Act abolishing patronage in the Established Church of Scotland. To what extent, if any, the passing of this Act was influenced by the disruption of 1843 and by the ten years' negotiations for the ecclesiastical union of the three disestablished Presbyterian Churches in Scotland, others are as competent to judge as I am, and I therefore offer no opinion on the subject. Another Act was passed by the newly-elected parlia-

ment affecting the Anglican Established Church. The Public Worship Act (1874) has constituted a new tribunal for dealing with a certain class of ecclesiastical causes, and has put an end to the jurisdiction previously exercised by the Judicial Committee of the Privy Council in such causes. The passing of this Act is an innovation, the disturbing influence, or otherwise, of which, in the existing state of parties within the Anglican Establishment, the future must be left to disclose. The year indicated in 'The Divine Footsteps,' A.D. 1863, has come, is past, and has been succeeded by other ten years. Have they, or have they not, verified the contents of the book in relation to "the prospective and destined ecclesiastical changes" which were alleged to be impending in Great Britain and Ireland in the year A.D. 1862? And if the contents of the book have been verified, have the ecclesiastical changes effected been regulated in their occurrence by the law of history? Between the years A.D. 1863 and 1864, and the years A.D. 1868 and 1869, the time interval was five years. And between the years A.D. 1868 and 1869, and the years A.D. 1873 and 1874, the time interval was also five years.

In 'The Divine Footsteps,' a parallel was instituted between the early history of the Christian Church and the history of the Scotch Church since the time of its alleged reformation, to which grave objection was taken in some critical notices of the book. In the year A.D. 1862, the idea of the existence of such a parallel might perhaps reasonably have appeared to some minds to be far-fetched, if not fanciful. Omitting some words for an obvious reason, the following statement will be found at page 192 of the work, viz.:

“From the year 30, therefore, until the year 313, which embraces the whole compass of the career of the early Church from its advent to its union with the State of Rome, there is a space of 283 years. And from the foundation of the Scottish Church in the year 1560, until the year 1843, which embraces the history of its career until the separation from the British State of the ruling majority in the National Church as a free Church, there elapsed a similar interval of 283 years.” The fact of the existence of the time parallel was as manifest in the year A.D. 1862 as it is in the year 1874. Has anything occurred in the interim calculated to remove the objections stated to the use made of it in the year A.D. 1862? From the year A.D. 1843 to the year A.D. 1853, a disturbing influence passed over Europe from Britain in the north to Turkey in the east. Ten years further on, in the year A.D. 1863, its working began to be experienced again in the north. There was a ten years’ conflict in the Church of Scotland preceding the disruption of 1843. There was a ten years’ conflict in the Free Church dating from the year A.D. 1863, and ending in the year A.D. 1873.

The conflict before 1843 originated in the introduction of the Veto law in the General Assembly of 1833, and its becoming an Act of the Church in the year A.D. 1834. The avowed object of this Act was to regulate the exercise of patronage in the Church of Scotland, and to give to the people a potent voice in the appointment of ministers. The adverse judgments of the law courts evolved other questions, which, however, sprang out of the controversy concerning the legality or otherwise, from a civil point of view, of the



Veto Act. The recent ten years' conflict within the Free Church originated in the negotiations for union, which were initiated in the year A.D. 1863. The controversy hinged upon the question of establishment or no establishment, and it was brought to a close by the majority in the Free Church Assembly agreeing to terminate for the present the union negotiations. At the end of the Scripture time of forty years from the passing of the Veto Act in the year A.D. 1834, the British parliament, which prior to 1843 had refused to acknowledge the claim of the Church of Scotland embodied in the Veto Act, went a great deal further and passed the Act abolishing patronage in the Established Church of Scotland. The first fruit of the introduction of this measure into the House of Lords on the anniversary of the Scotch Church disruption, was the passing, by a large majority, in the Free Church Assembly, of resolutions condemnatory of Church Establishments, and pledging the Free Church to support in the future a policy of disestablishment and disendowment. These results are a remarkable verification of the contents of 'The Divine Footsteps.' But I am prohibited by the rule I have laid down for my guidance in writing these pages, from entering into any explanation beyond a simple statement of the facts. These forty years of Scotch Church history begin with a ten years' conflict and end in a ten years' conflict.

If the use made in 'The Divine Footsteps' of the time parallel proved between the history of the early Christian Church and the later history of the Scotch Church was justifiable, evidence that it was so should be available in subsequent history. The history of Christianity has three starting-points ; first, the advent

of its Founder in an individual human form in the year B.C. 4 ; second, the beginning of the Christian era, A.D. 0 ; and third, the beginning of Christ's dominion, the year A.D. 30. If the third has had its parallel terminal point in the year A.D. 1843, the first and the second ought also to have their appointed parallel terminal points in later Scotch Church history. It will be seen that the second has its accomplished parallel terminal point, and this with even somewhat more of completeness than the third. The ten years' conflict between the early Church and the Roman State terminated in the year A.D. 313 ; and in the following year, A.D. 314, the union between the Christian Church and the State was first effected. In the year A.D. 1873 the ten years' negotiations for union among the Scotch Churches were ended, after having provoked a controversy on the question of the Church's proper relation to the State, the supporters of the union of Church and State, although in a minority in the Free Church Assembly, contending for the establishment principle, having prevailed in their opposition to the proposed ecclesiastical union. In the year A.D. 1874, the British parliament passed the Act abolishing patronage in the Church of Scotland, the practical effect of which is the removal of State control, and the beginning in Scotch Church history of the undoing by parliament of the Act of Constantine, which united the Christian Church and the Roman State in the year A.D. 314. Between the year A.D. 0 and the year A.D. 313, the time interval was 313 years. Between the year A.D. 1560 and the year A.D. 1873, there was a parallel time interval of 313 years. Between the year A.D. 0 and the year A.D. 314, the time interval was 314 years ; and between

the year A.D. 1560 and the year A.D. 1874, there was a parallel time interval of 314 years.

The first starting-point in the history of Christianity was the advent of its Founder in an individual human form in the year B.C. 4. The early Christian Church was united with the Roman State in the year A.D. 314. The time interval between those two events was 318 years. It embraces the entire history of Christianity from the advent of its Founder in an individual human form until the union of the early Christian Church with the Roman State. The termination of the parallel time in later Scotch Church history dating from the year A.D. 1560, points to the same year in the future that has been already indicated, the year A.D. 1878, as the end of the time appointed in this instance also; for between the year A.D. 1560 and the year A.D. 1878, the time interval will be 318 years. I take it for granted that there is a general concurrence in the view that there must be a lawful form in which Church and State can be united, to their mutual benefit, as promoters and guardians of the welfare and happiness of peoples and nations. And I assume it will not be denied that there may be one or more unlawful forms in which such a union can be effected, producing results detrimental to Church and State, and injurious to peoples and nations. The form of union adopted by Constantine was the first evolved. The form of union favoured by the See of Rome was a second. The form of union adopted by the Protestant States in alliance with the Lutheran and Anglican Churches resembled that of Constantine. But the form of union for which the Scotch Church has contended from the year A.D. 1560, differs most materially from all the others named.

It appears to be indicated that the satisfactory solution of the intricate but interesting problem will not have long to be waited for. There is an appointed time of 636 years, which has been four times applied already, in its entirety, to events bearing on this very subject. And this time of 636 years appears to be divided into two periods of equal duration, 318 years each; the first identified with early Church history between the year B.C. 4 and the year A.D. 314, and the second identified with later Scotch Church history from the year A.D. 1560 to the indicated year A.D. 1878.

3. Christianity was permanently introduced into Scotland in the year A.D. 563, and the first Archbishop of Canterbury was appointed in the year A.D. 598. An important event in English history occurred in the year A.D. 1215. The King of England who submitted to so much humiliation at the hands of the Pope in the year A.D. 1213, was compelled by his barons two years later to sign the Great Charter. Rightly or wrongly, the opinion is very generally prevalent that this deed or grant extorted from King John was the beginning of a new era in English history. In 'The Divine Footsteps' it was pointed out that the matured fruits of the deed of A.D. 1215 began to be brought forth in British parliamentary history in the passing of the Reform Act of the year A.D. 1832. In the interval, the English and Scotch nations had first been united under one monarchy, and finally they had been united under one legislature. The difference in time between the permanent introduction of Christianity into Scotland in the year A.D. 563, and into England in the year A.D. 598, should, according to the

law of history, be repeated in modern British history subsequently to the year A.D. 1862. It has already been proved to be so in connection with things ecclesiastical in the year A.D. 1863. And it is now also to be proved to be so in British parliamentary history, by adducing as evidence the passing of the Reform Act of the year A.D. 1867-68. For between the year A.D. 598 and the year A.D. 1215, the time interval was 617 years; and between the year A.D. 1215 and the year A.D. 1832, the time interval was also 617 years. Between the year A.D. 563 and the year A.D. 1215, the time interval was 652 years; and between the year A.D. 1215 and the year A.D. 1867, the time interval was also 652 years.

4. At page 351 of 'The Divine Footsteps' it is stated: "The voice of current history will give the strongest confirmation to the teaching of all past history, if the language of its lessons has been correctly read." And again, at page 354: "The gravity and seriousness of the present crisis in human affairs are beyond all doubt." The beginning of this crisis among the nations of continental Europe was witnessed on 22d February 1848. The events which immediately transpired among these nations were alleged to have been clothed with a singular power of future predication. The French King not only abdicated and fled, but his dynasty was overthrown. The Austrian Emperor was twice humbled, having to leave his capital; but when he finally abdicated his dynasty was preserved. Nine months after the abdication and flight of the French King on 24th February 1848, the Pope of Rome fled from his capital on 24th November 1848.

The extreme faction in Paris attempted to seize the reins of power in June 1848, and in the struggle which ensued it was put down. The Archbishop of Paris was shot, accidentally it was supposed, at one of the barricades. The idea of a united Italy and a united Germany then took form and shape. The Sardinian King was looked to as the coming sovereign of united Italy, and the Prussian King was actually offered the imperial crown of Germany. At page 332 of 'The Divine Footsteps' it is suggested that if the empire of Germany is restored, it will not be so as the ally of Romanism. The reaction which succeeded the revolutionary occurrences of the year A.D. 1848-49 restored order, but apparently only to enable the changes predicated by the events of 1848-49 to be gone about with deliberation.

The Pope returned to Rome in April 1850, and was afforded the protection of the French army. The first disturbing occurrences thereafter were the overthrow of the second republic, and the advent of the second empire in France. The rupture between Russia and Turkey resulting in the Crimean war followed in close succession. In the year A.D. 1859, Italy became the battle-ground of the war which was waged by France and Sardinia against Austria, and which resulted in the first humiliation of Austria and the beginning of the united kingdom of Italy, Lombardy having been given up by Austria, and annexed to the King of Sardinia's dominion. Next in order came the war between Prussia and Austria on the one hand, and Denmark on the other, in which Denmark was worsted, and had to yield up the duchy of Schleswig. The discussions arising out of the disposal of the duchy culminated

in a war between Austria and Prussia in the year A.D. 1866, which resulted in the second humiliation of Austria, in the further extension of Italian unity—Venice having been surrendered by Austria to France, and annexed to the King of Italy's dominion—and also in the beginning of German unity. The revolution in Spain followed in the year A.D. 1868, involving the deposition of the Queen and the overthrow of her dynasty. The events flowing out of the Spanish revolution operated indirectly to bring about the war which was waged between France and Prussia in the year A.D. 1870-71. The immediate results of this war were the fall of the second empire in France, the overthrow of the Pope's temporal power, the completion of Italian unity by the annexation of Rome to the kingdom of Italy, the completion of German unity, and the restoration of a German empire, but not in alliance with Rome, and having the King of Prussia for its first head.

5. The predicating vision furnished by the things that occurred among Continental nations in the year A.D. 1848-49, became a living reality in their midst within one-and-twenty years from the return of the Pope to Rome in April 1850. The time of 1242 ordinary years, during which the two witnesses were to prophesy clothed in sackcloth, came to an end in the year A.D. 1848. The first-fruits thereof were experienced in France towards the end of February of that year. During the latter portion of the 1242 ordinary years, France was subjected to numerous violent changes both in the form and the organisation of its government. The death of the king on 21st January 1793, testified to the fall of the legitimate monarchy and the

uprooting of the institutions which were associated with it, and to the advent of the republic with its reign of terror. In process of time the republic was overthrown and was supplanted by the first empire. The empire fell, and was succeeded by the restoration of the legitimate monarchy. The legitimate monarchy was again set aside to make way for what was designated the constitutional monarchy, with Louis Philippe as King. But this also came to an end, and was succeeded by the second republic. The second republic manifested its conservative tendency by restoring Rome to the Pope. And the second empire, which succeeded it, brought about the beginning of Italian unity. The fall of the second empire was accompanied by the completion of Italian unity ; but it has resulted in the substitution of a nondescript kind of government in France, destitute, as yet, of organic form. Every attempt to reconstruct a settled and permanent form of government in France appropriately organised in succession to the fallen empire has failed.

The fact of this failure for the present to organise a permanent form of government in France, was officially acknowledged and publicly proclaimed by the head of the French executive in the act of receiving the ambassador of Spain, and thus recognising diplomatically another nation occupying a precisely similar position to that of France in this respect. There are the remains of several kinds of national government still unburied in Spain. The legitimate monarchy, the constitutional monarchy, and the republic, have all their living partisans, more or less numerous, among the people of Spain. There are also the remains of several kinds of national government still unburied in



France. The legitimate monarchy, the republic, the empire, and the constitutional monarchy, have their living partisans also, more or less numerous, among the people of France. Each kind of government has only been once tried in Spain ; but, with the exception of the constitutional monarchy, each kind of government has been twice tried in France. Although the constitutional monarchy has only been once tried in France, its heir and representative having consented to a fusion of his claim with that of the heir and representative of the legitimate monarchy precludes separate action on the part of its adherents during the existence of the compact or the lifetime of the legitimate heir. France is thus pointed to as the greater thoroughfare or "street" of history in which the dead bodies of the two witnesses would be seen when slain after finishing their testimony. And the original composition of the dead bodies which "they of the people, and tongues, and nations (resident in France) shall see and shall not suffer to be put in graves" for 1260 days from 11th September 1874, may be gathered from the fact that the remains are the remains of organic national institutions which were, but are not now, existing in France.

The last in the order of time was the second empire, and its decease was formally decreed by the French National Assembly on 1st March 1871. On the same day the newly-elevated Emperor of Germany made his public entry into Paris at the head of his army. The two witnesses testified, clothed in sackcloth, until the year A.D. 1848, and when they ended their testimony, so clothed, the constitutional monarchy was cast down. During the overturnings of the year A.D. 1848-49, until the restoration of the Pope in the year A.D. 1850, the

testifying of the two witnesses among European nations related to that which was about to transpire in the immediate future. And for twenty-one years subsequent to the year A.D. 1850, the testifying of the two witnesses was identified with the complete accomplishment of all the things which were predicated by the overturnings of the year A.D. 1848-49, and they appear to have finished their testimony in this form on 1st March 1871. The Communists in France and the Intransigentes in Spain made war against every kind of order in society, and aimed at the destruction both of national unity and national government. In each case they were unsuccessful in the attempt to accomplish their aim; but they have aided to produce that condition of affairs in which the organisation of a settled and permanent form of government in either France or Spain appears for the present to be impossible of attainment. In the case of France, if the present condition of its affairs is under the regulation of the law of history, it will remain unchanged until the end of thirty years from 22d February 1848, and of 1260 days from 11th September 1874. "Three shepherds also I cut off in one month."<sup>1</sup> I offer no opinion. I merely draw attention to the fact that three Archbishops of Paris have been cut off by violence within the month or thirty years dating from 22d February 1848. The first was shot at a barricade in Paris in June 1848; the second fell by the hand of an assassin in January 1857; and the third was murdered by Communists in May 1871.

6. I now proceed to the illustration of a solemn, but

<sup>1</sup> Zech. xi. 8.

I believe, also, a joy-producing portion of the subject. The first advent of Christ in an individual human form was the "Hope of Israel" according to the flesh. The second advent of Christ in a national human form has been "the Desire of all nations" who are Israelites according to the spirit. It is a fact that of the natural Israel, as concerning the flesh, Christ came in an individual human form. And it is a fact that of the spiritual Israel, as concerning the Spirit, Christ was to come in a national human form. The first advent was the matured fruit of the sowing of the seed of the Word in the history of the natural Israel, and that matured fruit was "the Word made flesh" in an individual human form. The second advent was to be the matured fruit of the quickening of the life of the Word made flesh in the history of the spiritual Israel, and that matured fruit was to be the coming of "The Messiah, The Prince," in one nation as the precursor of His coming, in all nations as King of kings and Lord of lords. The individual human advent was the precursor of the national human advent. But the one is the exact measure of the other; for the measure is that of the mind and Spirit of Christ in each case. That which Christ is in His individual human form, He is to be in His national human form, "all the fulness of the Godhead bodily." So that the fact of there being two equal periods of duration, the one identified with His first advent in an individual human form, and the other identified with His second advent in a national human form, must be capable of exact demonstration. For if the fulness of the individual is also the fulness of the national, it follows that the time duration of the progress of the full manifestation of each must have been equal.

That which the two witnesses testified to all throughout human history was the double advent of Christ,—first, as “The Messiah” to be cut off in an individual human form; and second, as “The Messiah, The Prince,” to reign as King of kings and Lord of lords. Antecedent to His advent as “The Messiah” to be cut off, the two witnesses prophesied in the form of “two olive-trees” from the beginning of the sojourning of Abraham until the exodus from Egypt; thereafter they prophesied in the form of “two olive-trees and one candlestick”<sup>1</sup> until the first advent of Christ in an individual human form. From thence they prophesied in the form of two olive-trees and two candlesticks until the beginning of their prophesying clothed in sackcloth, which endured for 1242 ordinary years, from the year A.D. 606 until the year A.D. 1848. There is the going forth of “a certain man” in latter days noted in Scripture. He is described as “a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”<sup>2</sup> This “certain man” appears to be the converse and the diametrical opposite of the great image of human dominion seen by Nebuchadnezzar in his forgotten but disturbing dream. This “certain man,” the living form of national human dominion in its perfected state, was to begin to be revealed in the latter days. And one sign of the beginning of the going forth of this “certain man” is thus noted in Scripture: “And when I am gone forth, lo, the prince

<sup>1</sup> Zech. iv. 2, 3.<sup>2</sup> Dan. x. 5, 6.

of Grecia shall come.”<sup>1</sup> There is the going forth of the “certain man,” and there is also the end of the 1242 ordinary years during which the two witnesses were to prophesy clothed in sackcloth. There are the times of “The Messiah, The Prince.” And there is the time of the complete accomplishment of the things predicated by the overturnings of the year A.D. 1848-49. There have been three appointed fulfilments of the promises given to Abraham which were confirmed by an oath. One was the birth of Isaac ; a second was the advent of Christ in an individual human form, to be cut off but not for Himself ; and a third is His advent as “The Messiah, The Prince,” to reign for ever in the human world as King of kings and Lord of lords.

There was a time appointed for the birth of Isaac ; there was a time appointed for the advent of Christ in an individual human form—“the fulness of the time ;” and there was a time appointed for His advent in a national human form. According to the law of history, the time interval between the birth of Isaac in the year B.C. 1896 and the advent of Christ in an individual human form in the year B.C. 4, should be the time interval between the advent of Christ in an individual human form and His advent in a national human form. And if in anything the law of history has operated in the regulation of an appointed time, in none could this law be expected to operate more rigidly than in relation to the time appointed for the advent of Christ in a national human form, an event affecting, as it must do from its very nature, all previously existing social, ecclesiastical, and political relationships. Christ’s kingdom was not to come with observation, for

<sup>1</sup> Dan. x. 20.

its power is exercised within men. The mind of Christ is to be found in men, and the Spirit of Christ is to prevail in men, when "the times of the Gentiles" are fulfilled. Because of these all the families and all the nations of the earth are to be blessed in the seed of Abraham, which is Christ. The promise made at the beginning is to be most perfectly fulfilled at the time of the end. And throughout the whole process of fulfilment, from the birth of Isaac at the beginning, unto the coming of Christ in a national human form at the time of the end, there have been two witnesses testifying, who are otherwise described as "the two olive-trees and the two candlesticks, standing before the God of the earth."<sup>1</sup> For the 1242 ordinary years which came to an end in the year A.D. 1848, they were prophesying clothed in sackcloth. By means of the events of the year A.D. 1848-49, the then future was predicated. In the year 1870-71, all that was so predicated appears to have been accomplished. And then, also, the two witnesses "finished their testimony." Thereafter war was made against them until they were overcome and slain. And their dead bodies may now be seen in the street of the great city.

Prior to the year 1870-71 the power of Austria was twice humiliated, as predicated by the events of the year A.D. 1848. Once, in the year A.D. 1859, by the power of France, the war terminating on 11th July in the cession of Lombardy, which was annexed to Sardinia. Again, in the year A.D. 1866, by the power of Prussia, the war producing as one of its results the cession of Venice, which was annexed to Italy. It will be observed that Austria was only humbled to the

<sup>1</sup> Rev. xi. 4.

extent of removing the obstacles which the exercise of its power presented to the realisation of the unity both of Italy under the Sardinian King, and of Germany under the Prussian King. These were two of the things predicated when the two witnesses ceased to prophesy clothed in sackcloth, in the year A.D. 1848. And they were both fully accomplished between 15th July 1870, when the Emperor of France declared war against Prussia, and the 1st March 1871, when the German army with its Emperor marched into Paris. The other two things predicated were the overthrow of the government of France combined with the deposition of the reigning dynasty, and the fall of the Pope's temporal power. These also were accomplished between the 15th July 1870 and the 1st March 1871. For on 20th September 1870 the temporal power of the Pope was cast down, and Rome was annexed to the kingdom of Italy. And on 4th September 1870, the government of the empire fell, and the French National Assembly decreed the deposition of the dynasty on 1st March 1871. These great events in recent history were signs indicating with singular force and power the fact of the two witnesses having finished their testimony. But there were other two occurrences not predicated by the events of the year A.D. 1848 of considerable magnitude, which happened simultaneously with those predicated. For on 13th July 1870 the head of the Church of Rome was declared to be infallible by the Ecumenical Council, and on 1st January 1871 the Anglican Church in Ireland ceased to be established and endowed. The time limits of this great, if not the greatest, past epoch in human history, are 13th July 1870, the beginning, and 1st March 1871, the end.

Between the birth of Isaac in the year B.C. 1896, which was accompanied by the destruction of Sodom and Gomorrah, and the advent of Christ in an individual human form in the year B.C. 4, the time interval was 1892 years. The parallel time interval from the year B.C. 4, embraces in its entirety the 1260 days, or 1242 ordinary years, during which the two witnesses of God's promises, which were confirmed by an oath, prophesied clothed in sackcloth. On this account the 1892 years of the parallel time are 1874 ordinary years, being diminished to the extent of the number of the years, eighteen, by which the days or years have been shortened. The parallel time of 1892 years, being 1874 ordinary years from the year B.C. 4, came to an end in the year A.D. 1870. The first of the series of great events transpiring in that year was the declaration of the infallibility of the Pope of Rome by the Ecumenical Council on 13th July 1870, confirmed or assented to by himself on 18th July 1870. Different opinions are entertained concerning this transaction by intelligent men, the point of view from which it is seen colouring the opinion formed. All men, however, probably agree in the belief that, whether for good or for evil to the Church and the world, the present occupant of the Roman See has ascended to the highest pinnacle possible of attainment by a spiritual potentate. For he now professes to sit in the temple of God, speaking as God the infallible One. From the advent of Christ in an individual human form in the year B.C. 4, it has taken 1874 ordinary years to ripen unto the highest possible stature the claims of the visible head of the Christian Church, and to reveal the measure of his acquired spiritual and intellectual power as the pro-



fessed Vicegerent of Christ on earth. During the precisely same period of time, Christ, the invisible Head of the Church, has been preparing to manifest Himself, through His mind and Spirit, among the nations of men as their true King and Lord ; and further, the two witnesses of God's promises to Abraham appear "to have finished their testimony" in the memorable year 1870-71.

7. Christ once spake "of the temple of His body ;" and between the finishing and dedication of Solomon's temple in the year B.C. 1004, and the coming into existence of the individual temple of the body of Christ in the year B.C. 4, the time interval was 1000 years. But in addition to the individual, there was to be a national, temple of the body of Christ brought into existence during the progress of Christian history. Unto the Apostle John there was given "a reed like unto a rod," wherewith to measure, among other things, this national temple. "The times" of English history already given will have prepared the reader for the announcement that there are other "times" of English history which appear to have a most important bearing, whether for good or evil I am prohibited from saying, on the great and momentous issues in actual progress. The united English monarchy succeeded the heptarchy, which came to an end in the year A.D. 827. The national territory was invaded and its reigning dynasty cast down by William of Normandy, in the year A.D. 1066. William brought the English nation under subjection to his power, and founded a new dynasty of kings, the manner of whose rule was arbitrary and despotic. As already remarked, the nation was subsequently made subject and tributary to the Pope of Rome ; and two

years thereafter, the barons of England extorted the grant of Magna Charta from King John, by the increasing life given to which in the nation's history, kings of England began to be placed under restraint in the exercise of their power. In the year A.D. 1327, the power of the then parliament of England had become so enlarged that it actually deposed the reigning king, and enforced its decision. In forty years thereafter, the year A.D. 1367, the English parliament set aside the agreement entered into between the Pope and King John in the year A.D. 1213, and refused to pay the tribute-money, declaring at the same time that the king could not bind the nation without the consent of parliament.

This resistance to papal supremacy in state matters, and this overruling of kingly authority, may have been right or it may have been wrong, and the fruits which the increasing application of these principles in subsequent English history has yielded, may be good or may be evil. I cannot enter into a discussion of these questions. I am restricted to dealing with the times, and with the times only, of English history. From the beginning of the treading under foot of Jerusalem by the power of a Mahometan dominion in the year A.D. 636, until England began to be trodden under foot by the power of William, Duke of Normandy, in the year A.D. 1066, the time interval was the parallel of the Scripture time of early Hebrew history, 430 years. From the conquest of England by the Duke of Normandy, whose territory is now part of France, until the English parliament first asserted its claim to the possession of supreme power by deposing the reigning king in the year A.D. 1327, the time interval was 261 years. The English nation was threatened with another invasion,

and the Spanish Armada actually sailed with this object in the year A.D. 1588. The avowed design was to restore the kingdom of England to its orbit in the papal system, from which it appeared to have fallen finally in the year A.D. 1558. The first and successful invasion of England occurred in the year A.D. 1066, 261 years before, and the second attempted but unsuccessful invasion occurred in the year A.D. 1588, 261 years subsequent to the year A.D. 1327, in which the English parliament dethroned the reigning king. England passed unscathed through the revolutionary era of 1848-49, and in the year A.D. 1849 it presented the unique spectacle of being the only considerable European nation which was absolutely unaffected thereby. The time interval between the year A.D. 1558 and the year A.D. 1849 was also 261 years.

From the beginning of the holy city Jerusalem being trodden under foot by the power of a Mahometan dominion in the year A.D. 636, until the beginning of the treading of England under foot by the Norman conqueror in the year A.D. 1066, the time interval was the time of Hebrew history first noted in Scripture, 430 years. From the year A.D. 1066 until the year A.D. 1849, there elapsed three equal periods of duration in English history, these being 261 years each. Between the years A.D. 1066 and 1327, one; between the years A.D. 1327 and 1588, a second; and between the years A.D. 1588 and 1849, a third. From the beginning of the Christian era A.D. 0, until the King of England surrendered to the Pope and when the claim of the Papacy to supremacy in both political and ecclesiastical affairs was acknowledged in the year A.D. 1213, the time interval was 1213 years. England was then trodden

under foot ecclesiastically by the Pope, as it had been previously trodden under foot politically by the Norman conqueror. This time interval of 1213 years is repeated between the year A.D. 636, when the holy city Jerusalem began to be trodden under foot by the power of a Mahometan dominion, and the year A.D. 1849, when England had proved itself strong enough to withstand unharmed the revolutionary earthquake of the year A.D. 1848-49. In this instance the time-repeating characteristic of the law of history is twice manifested in combination with the division into equal consecutive periods of time duration. For between the year A.D. 636 and the year A.D. 1066, the 430 years of early Hebrew history are repeated. And between the year A.D. 1066 and the year A.D. 1849, the 783 years are divided into three consecutive periods of equal duration, each being 261 years; the two entire periods of 430 and 783 years making unitedly the time of 1213 years, which was also repeated.

The prophesying of the two witnesses, as "the two olive-trees," commenced with the sojourning of Abraham and the birth of Isaac. Their testimony was not finished until the occurrence of the events which transpired between 13th July 1870, and 1st March 1871, inclusive. The Lord appeared unto Abraham in three human forms when He announced His coming to fulfil the promise in the birth of Isaac. But He appeared unto Lot in two spiritual forms to announce the coming destruction of Sodom and Gomorrah. The prophesying of the two witnesses was of a twofold character from its beginning throughout all history until their testimony was finished. The promises made to Abraham, which were confirmed by an oath, were to be fulfilled

in three human forms : one, the birth of Isaac ; a second, the advent of Christ in an individual human form ; and the third, the advent of Christ in a national human form. The testifying of the two witnesses was divided into two equal periods of duration ; on the one side prior to the advent of Christ in an individual human form, and on the other side subsequent thereto until His advent in a national human form. On both sides the twofold characteristic of the prophesying was maintained throughout. For when Isaac was born the cities of the plain were destroyed ; when the Israelites were delivered from Egyptian bondage, the Egyptians were severely plagued, and the power of Pharaoh was broken ; and when the Israelites entered into possession of Canaan, the tribes of men then inhabiting the land were dispossessed and to a large extent exterminated. So, as the prelude to and accompaniment of Italian unity, Austria was subjected to humiliation in the years A.D. 1859 and 1866, and the temporal power of the Pope was cast down on 20th September 1870. And as the prelude to and accompaniment of German unity, Austria was subjected to humiliation in the year A.D. 1866, and France to defeat in the year A.D. 1870.

Of all nations of men not one has suffered so severely and continuously, and for so prolonged a period, as the Jewish nation. Although as a nation it was the greatest gainer for a time, yet all throughout the prophesying of the two witnesses it has been the greatest sufferer. In modern times France and Spain have suffered severely, yet each only for a short time comparatively. The nation which approaches nearest to the Jews, both in the severity and the prolonged dura-

tion of its suffering, is the English. Israel as a nation had attained to its highest state of past prosperity during the reign of King Solomon. The completion and dedication of the temple at Jerusalem in the year B.C. 1004, was the principal event of his reign. After his death the united kingdom of Israel was rent in twain. The two kingdoms of Israel and Judah were subjected to frequent disaster until each in succession ceased to exist. And thereafter, until the advent of Christ in an individual human form in the year B.C. 4, the people of the Jews were without a king. The united monarchy of England dates from the year A.D. 827. From thence, until the year A.D. 1827, the nation's experiences were not such as to excite the envy of any other nation. It was humiliated in succession by the Duke of Normandy and the Pope of Rome during the first half of this millennial period of its history. It had, through much suffering to all concerned, to reconquer an independence of both King and Pope, as a nation, during the last half of this millennial period of its history, commencing with the year A.D. 1327, and ending in the year A.D. 1827. The millennium of Jewish history between the year B.C. 1004 and the year B.C. 4, appears to have been repeated in the millennium of English history between the year A.D. 827 and the year A.D. 1827. This millennium of English history is, in addition, divided into two equal periods, each having a distinct phase or aspect of its own. For, between the year A.D. 827 and the year A.D. 1327, the time interval was 500 years. And between the year A.D. 1327 and the year A.D. 1827, the time interval was also 500 years.

At the beginning of the millennium the united

monarchy of England was founded. Midway in its course a conflict arose between the king and the parliament, which terminated in the deposition of the king. And at the end of the millennium there was a succession of ministerial crises commencing on 10th April 1827. This was a millennium of preparatory English history the time parallel of a millennium of preparatory Jewish history, which ended in the advent of Christ in an individual human form. It is written, "And when I am gone forth, lo, the prince of Grecia shall come."<sup>1</sup> It has to be observed that, on 6th July 1827, the independence of Greece as a principality was secured by the Treaty of London, which was entered into by Britain, France, and Russia. And in the following year, A.D. 1828, the series of innovations in the institutions and laws of Britain was commenced. On 10th April 1848, after an interval of twenty-one years from 10th April 1827, Britain began to be proved strong enough to withstand the shock of the earthquake which commenced to shake Continental nations in February 1848. The French monarchy was overturned on 24th February 1848, and the Pope's temporal government was overthrown on 16th November 1848. Between the 24th February and 16th November 1848, the time interval was 266 days. The middle day was 6th July 1848. The time interval between 6th July 1827 and 6th July 1848, was twenty-one years. The year A.D. 1848 terminated the 1242 ordinary years during which the two witnesses prophesied clothed in sackcloth, and their testimony in every form was finished in the year A.D. 1870-71. The 6th July 1848 marks both the end of the twenty-one years from the revival of Greek

<sup>1</sup> Dan. x. 20.

independence on 6th July 1827, and also the middle day between the fall of the French monarchy on 24th February 1848, and the overthrow of the Pope's temporal government on 16th November 1848. On 11th July 1859, seventy years from the beginning of the French Revolution on 11th July 1789, the war between France and Austria was ended, Lombardy was ceded by Austria, and the annexation of Lombardy to the kingdom of Sardinia was the beginning of Italian unity. On 15th July 1870, France declared war against Prussia, and the results of the struggle which ensued were the realisation of all the things which had been predicated by the events of the year A.D. 1848-49. Between the 6th July 1848 and the 11th July 1859, the time interval was 4022 days. And between the 11th July 1859 and the 15th July 1870, the time interval was also 4022 days.

8. The years A.D. 1827-28, 1848-49, and 1870-71, have been frequently pointed to as the appointed times of the end of prolonged periods of history. But the year A.D. 1859 has been proved to be an important one as the year of the beginning of Italian unity, and also as the middle year, between the predication furnished by the events of the years A.D. 1848-49, and its complete realisation in the events of the year A.D. 1870-71. So exact have been the dates of the occurrences, that from the middle day between the principal predicating events of the year A.D. 1848-49, the 6th July 1848, which was also the end of the 21 years from 6th July 1827, and the middle day of the period allotted to their accomplishment, the 11th July 1859, which was also the beginning thereof, there was a time



duration of days equal to that which intervened from thence until the beginning of their full realisation on 15th July 1870. This year, A.D. 1859, is therefore so manifestly important, that it might excite surprise if it could not be proved to have a close connection with past history as the end of times before appointed. The year A.D. 1827-28 has been indicated as the one of the going forth of "a certain man" previously alluded to. The year A.D. 1848-49 has been indicated as the year of the termination of the prophesying of the two witnesses clothed in sackcloth, and also as the year of their predicating by means of its principal occurrences the events of the immediate future. And the year A.D. 1859 is proved to have witnessed the beginning of the fulfilment of the predication in the beginning of Italian unity.

The sojourning of Abraham commenced in the year B.C. 1921. The promise given to him at the beginning of his sojourning to make of him a great nation was literally accomplished, and the testimony of the two witnesses finished in connection therewith in the year B.C. 976, the last year of the existence of the united kingdom of Israel. A different kind of testifying was originated when the kingdom was rent in twain, and it continued unchanged throughout the successive histories of Israel, Judah, Babylon, Persia, Greece, and Rome, until the last year of the Roman republic in the year B.C. 31. The history of Italy from thence has been one of vicissitude; and for many generations the peoples inhabiting Italy were subjected to great humiliation and degradation. The beginning of the realisation of Italian unity even beyond the territorial limits of what was Rome proper, either in

ancient or modern times, was witnessed in the year A.D. 1859. I am still bound to confine myself to a statement of facts and times, leaving it to others to apply these in such a way as they may deem most expedient. I have now to point out, that between the year B.C. 1921 and the year B.C. 976, the time interval was 945 years. And between the year B.C. 976 and the year B.C. 31, the time interval was also 945 years. The kind of testifying which was in use during the appointed time of 636 years, between the years B.C. 30 and A.D. 606 ; the kind of testifying which was in use during the Scripture time of 1242 ordinary years, between the years A.D. 606 and A.D. 1848 ; and the kind of testifying in use from thence, until its first fruit was witnessed in the beginning of Italian unity in the year A.D. 1859,—have been already explained. It only remains to state that the two equal periods of 945 years, when united, form one of two other equal periods of duration beginning in the year B.C. 1921, and ending in the year A.D. 1859. For between the year B.C. 1921 and the year B.C. 31, the time interval was 1890 years ; and between the year B.C. 31 and the year A.D. 1859, the time interval was also 1890 years.

9. There are the appointed times of the advent of "The Messiah" in an individual human form ; there are also the appointed times of the advent of "The Messiah, The Prince," in a national human form. A millennium of Hebrew history, terminating in the year B.C. 4, preceded the first advent. One sign of His going forth in the latter days was to be the revival of the independence of Greece as a principality of this world. And this sign was given in the year A.D. 1827.

A millennium of England's history from the foundation of its united monarchy terminated in the year A.D. 1827. I am not at liberty to do more than point to the millennium of Hebrew history with its terminating event, and the parallel millennium of English history with its terminating sign, the coming or revival of the principality of Greece. The millennium of English history is divided into two equal periods of duration. The middle year of the millennium was the year A.D. 1327; and 40 years subsequent thereto, in the year A.D. 1367, the English parliament set aside the treaty entered into between the King of England and the Pope of Rome in the year A.D. 1213. From the beginning of the treading of the holy city under foot by the power of a Mahometan dominion in the year A.D. 636, until the year A.D. 1849, the time of 1213 years was repeated. In the following year, A.D. 1850, the Pope returned to Rome after his flight in November 1848. Among the first acts of the Pope when he returned was the issuing of a rescript appointing a Roman Catholic hierarchy for England. The Pope's supremacy over England, which began to be repudiated by the English parliament in the year A.D. 1367, was reasserted in the year A.D. 1850. Between the year A.D. 1367 and the year A.D. 1850, the time interval was 483 years.

There is a time of precisely the same duration noted in Scripture, and it is identified with the advent of "The Messiah, The Prince," in a national human form. It is thus written: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto The Messiah, The Prince, shall be seven weeks, and threescore and two

weeks.”<sup>1</sup> Sixty-nine weeks are 483 days, representing 483 years of human history. This is the time interval between the beginning of the repudiation of the papal supremacy by England in the year A.D. 1367, and its reassertion by the Pope in the year A.D. 1850. England and Rome are identified both with the beginning and the end of the 483 years. But this Scripture time appears to be divided into two unequal periods; one of seven weeks, or 49 years—and another of threescore and two weeks, or 434 years. From the advent of the United Kingdom of Great Britain and Ireland in the year A.D. 1801, until the end of the 483 years in the year A.D. 1850, the time interval was 49 years. And consequently, from the year A.D. 1367 until the year A.D. 1801, the interval was the other Scripture time of 434 years. In the 600th year of Noah’s life he entered into the ark, by means of which the seed of man’s natural life was saved. In the 600th year of the life of Christ in human form, the year A.D. 596, the mission to sow the seed of Christian life in the English nation was despatched from Rome. It was at the end of three times 600 years from the beginning of the Christian era, even the self-same day, 1st January 1801, that the United Kingdom of Great Britain and Ireland came fully into existence.

At the time appointed for “The Messiah, The Prince,” “the prince of the kingdom of Persia was to withstand him one-and-twenty days,” or 21 years. The time interval between the year A.D. 1849-50 and the year A.D. 1870-71 was 21 years. The first of the series of remarkable occurrences in the year A.D. 1870-71 was the declaration of the infallibility of the Pope. Another

<sup>1</sup> Dan. ix. 25.

of these was the coming into operation of the Act disestablishing and disendowing the Irish Church on 1st January 1871, or at the end of the Scripture time of 70 years, even the self-same day, from the full advent of the United Kingdom of Great Britain and Ireland on 1st January 1801. There is one remaining week, concerning which it is written: "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."<sup>1</sup> The beginning of the remarkable occurrences in the year 1870-71 was 13th July 1870, and the end was 1st March 1871. The indicated end of the 30 years from 22d February 1848, is the 22d February 1878. And the indicated beginning of the 1260 days during which they of the peoples, and nations, and tongues, are not to suffer the dead bodies of the two witnesses to be put into graves, is 11th September 1874.

There is another statement of Scripture as follows: "And when he shall have accomplished to scatter the power of the mighty and the holy people, all these things shall be finished."<sup>2</sup> I will proceed on the reasonable assumption that "the mighty and the holy people" are elsewhere described as "they of the peoples, and nations, and kindreds, and tongues," who in the aggregate are a great multitude, and who also, are to come out of great tribulation. They are, no doubt, to be found among the nations affected by the occurrences of the year A.D. 1870-71. If this be so, the scattering

<sup>1</sup> Dan. ix. 27.

<sup>2</sup> Dan. xii. 7.

of the power of the mighty and the holy people should have commenced after the lapse of the Scripture time of 1290 days from 13th July 1870, and should have terminated after the lapse of the same Scripture time of 1290 days from 1st March 1871. On 23d January 1874, the head of the British Government issued his now famous manifesto, and immediately the power of the Government was scattered. On 11th September 1874, official testimony was given that the power of an organised form of national government was scattered both in France and Spain. Both the cause and the effect of the scattering of the power of the nation's government in Britain were very different from the cause and the effect of the scattering of the power of national government in France and Spain. In England, a peaceful revolution was effected by the people possessing a decided opinion concerning the administration of the country's affairs, and, when the occasion presented itself, giving a preponderating expression thereto. In both France and Spain the existing national government is a makeshift. In France there is a Legislative Assembly, but it cannot give a preponderating expression to any decided opinion concerning the form in which the national government should be organised, and it has declined to dissolve itself and appeal to the people on the point. In Spain a military dictator governs without a Cortes. For the present the power of both nations in respect of settled government has been scattered, and the fact was publicly and officially demonstrated on 11th September 1874. Between the 13th July 1870 and the 23d January 1874, the interval was the Scripture time of 1290 days. And between the 1st March 1871 and the 11th September 1874, "in

the midst of the week," the interval was also the Scripture time of 1290 days.

During the interval of 46 years between the years A.D. 1828 and A.D. 1874, the people of Britain were subjected to considerable torment by reason of the innovations in the national laws and institutions which were in progress consequent upon the prophesying of the two witnesses. The credit or the responsibility for these innovations may be accorded to both political parties in tolerably equal measure. They were, however, but human agents. The Test and Corporation Acts were repealed when a Conservative Government was in power. A Conservative Administration proposed and carried the Act of Catholic Emancipation. A Protectionist Ministry carried the repeal of the Corn Laws. The government of India was revolutionised when a Conservative Ministry was in office. The Conservative Government which came into office in the year A.D. 1866, gave its support to the measure of parliamentary reform which was passed in the year A.D. 1867. Nevertheless, the Conservative party was in principle opposed to change, and only yielded to necessity. The country appeared to have become weary of change and desirous of rest. And the two witnesses having finished their testimony, their power was ended, and the season of change and innovation which they sustained by their prophesying died out. The advent to office of a Conservative Ministry with a strong parliamentary majority on 21st February 1874, was the occasion of considerable rejoicing to many classes of the community who had been for some time living in continual fear of further change and innovation. "And they that dwell upon the earth shall rejoice

over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.”<sup>1</sup>

It has been stated that, according to the law of history, the time appointed for the advent of Christ in a national human form was the year A.D. 1870. And further, that the events which transpired among European nations between the 13th July 1870 and the 1st March 1871 inclusive, were signs thereof. Between the advent of Christ in an individual human form in the year B.C. 4, when the Roman empire was the ascendant human dominion, and the advent of the new European empire, of which Charlemagne was the first head in the year A.D. 800, the time interval was 804 years. This empire fell in the year A.D. 1806, and its last head became the Emperor of Austria. The power of the dominion of Austria has survived all the shakings of recent times; its Emperor is a king of nations; but both the spirit and the form of its government have been changed. There was a settled form of government in Austria appropriately organised in the year A.D. 1870-71, and it still exists. A new empire of Germany having the King of Prussia for its head, and a new kingdom of Italy having the King of Sardinia for its head, were fruits of the events which transpired among European nations between the years A.D. 1848-49 and A.D. 1870-71 inclusive. Each sovereign is the head of a united nation; but the government of each is engaged in a deadly combat with the power of the Papacy. France was left without a settled form of national government on 1st March 1871. Every attempt subsequently made to reorganise one has proved

<sup>1</sup> Rev. xi. 10.



abortive; and on 11th September 1874, the head of its temporary government officially recognised the head of the Spanish nation in the person of the Ambassador of Spain, which was then similarly situated.

The dominion of Austria has been subjected to severe humiliation in recent times. The people of the nations of Germany and Italy were kept in a state of disunion and desolation for generations. The national governments of France and Spain were in the days of their ascendancy principally responsible for this state of matters. When German and Italian national unity was accomplished, France and Spain were threatened with national disintegration. And whereas Germany and Italy now possess settled forms of national government, France and Spain have to put up with temporary makeshifts. Normandy, whose Duke invaded and conquered England in the year A.D. 1066, is now a province of France. The King of France aided the Pope of Rome in bringing England under subjection in the year A.D. 1213. And the King of Spain prepared and despatched an armada in the year A.D. 1588, with the view of invading and subjecting the English nation. I cannot do more than solicit the attention of my readers to the past history and experiences, and contrast these with the present condition of Austria, Germany, Italy, the Papacy, France, Spain, and England, and allow each to form his own conclusions as to whether or not there is evidence furnished of the coming of a just and righteous King to reign over the nations.

One little nation, Scotland, can say truly what the Jews said falsely to Christ, "We were never in bondage to any man" (John, viii. 23). Whether or not they

have obtained possession of that freedom which is founded on a knowledge of the truth, others must judge. From the date of the permanent introduction of Christianity into Scotland in the year A.D. 563, it has continually struggled for and successfully maintained its spiritual independence as a nation. Scotland has never been subjugated by another nation, and it has never acknowledged the supremacy of the Pope of Rome either in Church or State. The watchword of Scotland's contendings since the middle of the sixteenth century has been, "Christ, the Head of the Church and the King of nations." The spirit of a nation's independence is fourfold in its development. It includes the spiritual independence of the State, the spiritual independence of the families or households of which it is composed, the spiritual independence of the Church, and the spiritual independence of its individual members whether clerical or lay. And it is a spirit which should be voluntarily subject in all things, and in each of its developments, to the Spirit of Christ, who is King of nations and Head of the Church.

England was subjugated in succession both by William of Normandy and the Pope of Rome. But the spirit of the nation's independence was not thereby destroyed, although a desperate struggle had to be entered upon and persevered in for generations to regain its possession and the power of its exercise. This was the conflict which was entered upon by the English nation with the Pope of Rome in the year A.D. 1367, and which was renewed by the Pope of Rome in different circumstances in the year A.D. 1850. Scotland was excluded both in the years A.D. 1367 and A.D. 1850. But between the permanent introduction of Christian-

ity into Scotland in the year A.D. 563, and the beginning of the struggle between England and the Pope of Rome in the year A.D. 1367, the time interval was 804 years, corresponding with the time interval which elapsed between the advent of Christ in an individual human form in the year B.C. 4, and the advent of the new European empire of which Charlemagne was the head in the year A.D. 800. This time interval was also repeated as one of two equal periods of duration having their beginning in the year B.C. 4, and their termination in the first year of the union of England and Scotland under one monarchy, the year A.D. 1604. From thence, the conflict for the spiritual independence of the State was chiefly carried on among the people of England, and that for the spiritual independence of the Church among the people of Scotland.

It is not an impossible thing that the belief of even intelligent Roman Catholics in the necessity of the Church and the world possessing an individual human guide endowed with the gift of infallibility to decide all questions of essential importance, is well founded. And it may not be an impossible thing for the Pope of Rome, in process of time, to furnish the Church and the world with the credentials which the rightful claimants of so exalted a position among men should be able to produce, and must publicly exhibit before his claim can be endorsed. There is no doubt that if ever a human being were to be so endowed, it would be at or about the time appointed for the advent of Christ in a national human form. In so far, therefore, as the probable time is concerned, the Pope's claim to be accounted infallible, and also the individual human in-

terpreter of the mind of Christ to the Church and the world, is opportune. His also being simultaneously deprived of temporal power, although he has not acquiesced in the arrangement, might, if he had done so, have been regarded as an incident favourable to his claim. There were a Moses and a Balaam, and an Elijah and the prophets of Baal, in the past. And according to Scripture there are a Christ and a Belial in the present. Hence the paramount importance of having so high a claim properly vouched and sufficiently attested. And this the onward flow of history will unerringly and effectually accomplish for the Pope of Rome or any other aspirant.

The time of 804 years has already been three times applied to Christian history. First, between the year B.C. 4 and the year A.D. 800; second, between the year A.D. 563 and the year A.D. 1367; third, between the year A.D. 800, and the year A.D. 1604. It now falls to be applied a fourth time, dating from the Norman conquest of England in the year A.D. 1066, and terminating in the year A.D. 1870, the apparent time appointed for the advent of Christ as "The Messiah, The Prince," in a national human form. The time interval between the year B.C. 4 and the year A.D. 1870 was 1874 years. Within this time of 1874 years there were two periods of equal duration, 804 years each; the first dating from its beginning, the year B.C. 4, and the last terminating with its end, the year A.D. 1870. The end of the first equal period of 804 years was the year A.D. 800; and the beginning of the last was the year A.D. 1066. Between the year A.D. 800 and the year A.D. 1066, the time interval was 266 years. Between the advent of the new European empire in the year A.D.

800, and the Norman conquest of England in the year A.D. 1066, there is a time interval in years of which the time interval in days between the overthrow of the French government and dynasty on 24th February 1848, and the fall of the Pope's temporal government on 16th November 1848, was the parallel, 266, a day for a year. Although the empire founded by Charlemagne in A.D. 800 was not a French empire, he was one of the line of French kings, the last of whom that has reigned was Louis Philippe, and who abdicated on 24th February 1848. And although William of Normandy did not requite the Pope as he expected, the then occupant of the Roman See encouraged and substantially aided him in his invasion of England, and contributed materially to its success. If there was iniquity both in the act of Charlemagne in the year A.D. 800, and in the course pursued by the Pope of Rome in the year A.D. 1066, was that iniquity laid on Louis Philippe on 24th February 1848, and Pope Pius IX. on 16th November 1848, for 266 days, a day being appointed for a year? Let each reader decide for himself.

10. Between the birth of Isaac, the beginning of the fulfilment of the promises given to Abraham which were confirmed by an oath, and the beginning of the Christian era, the time interval was 1896 years. In obedience to the law of history, the duration of the preliminary Christian era should terminate after a similar interval of 1896 years from its beginning. Deducting the eighteen years by which its days or years have been shortened, the year A.D. 1878 is again pointed to as the time of the end of the preliminary Christian era. This

year, A.D. 1878, has been already pointed to—first, as the time of the end of the 1242 ordinary years during which the holy city Jerusalem was to be trodden under foot by the power of a Mahometan dominion. Second, as the time of the end of the 2484 years during which the iniquity of national government which was laid by anticipation upon Nebuchadnezzar, the head of gold of the great image, for seven times or years was to continue. Third, as the time of the end of the abomination that maketh desolate. Fourth, as the time of the end of the three years and a half during which the dead bodies of the two witnesses were to lie unburied in the street of the great city; and when, also, the Spirit of life from God is to enter into them. Fifth, as the time of the end of the week or seven years, which comprises two consecutive Scripture periods of time, one of 1290 days and another of 1260 days, during which the covenant was to be confirmed with many, and at the close of which “the consummation” would begin to be revealed.

Once more, it is written, “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”<sup>1</sup> “And after threescore and two weeks shall Messiah be cut off, but not for Himself.”<sup>2</sup> If the beginning both of the 2300 days and the threescore and two weeks was simultaneous, 434 years of the 2300 would have run out when the Messiah was cut off in the year A.D. 30, leaving 1866 years of the 2300 then to run. Deducting the eighteen years by

<sup>1</sup> Dan. viii. 13, 14.

<sup>2</sup> Dan. ix. 26.

which the days or years were to be shortened, the year A.D. 1878 is pointed to for the seventh time, as the termination of periods of duration noted in Scripture, and in this instance it is indicated to be the year in which the sanctuary shall be cleansed. The practical advice enjoined upon men in existing circumstances is, "Be silent, O all flesh, before the Lord : for He is raised up out of His holy habitation."<sup>1</sup> And further, "He hath showed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ? The Lord's voice crieth unto the city, and the man of wisdom shall see Thy name ; hear ye the rod, and who hath appointed it."<sup>2</sup>

<sup>1</sup> Zech. ii. 13.

<sup>2</sup> Micah, vi. 8, 9.









